VOLUME 2 FIRST QUARTER, 1992 NUMBER 1

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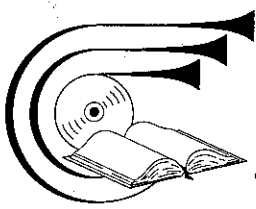


Lest We Forget

Godly Authority

Lessons from the Beginnings of the SDA Church, and the Life of John Byington

As our Seventh-day Adventist pioneers considered the issue of church organization, they came with their own unique blend of Biblical and historical understandings and their own life experiences. The Spirit worked through these factors (as He does with each of us) in His attempt to further the work of God at that time. What were in general terms the molding influences that led to organizing the Seventh-day Adventist Church?

The Advent believers that survived the Great Disappointment, who went back to Scripture, and came to an understanding of the Sanctuary and the Third Angel's Message, lived here and there in families and small companies, and were often designated "the scattered flock". Other than the influence of the Spirit, their understanding of Scripture, the printed periodicals, and those who travelled among them (one thinks particularly here of James and Ellen White, Joseph Bates, and John Loughborough), there was not much that held them together. In a strict sense, they were congregational, each group quite independent in terms of organization.

This independence reflected in part the society of the United States at that time, its population more sparsely populated, and by families that were quite self-reliant. Those of that time were also well versed in the history of the abuses of authority in the Old World, both in civil government as well as church structure. The position many took on church organization reflected their independent spirit, springing from their understanding of how creed-bound churches, often laden with a hierarchy that lorded it over the membership, were ungodly structures that hindered rather that facilitated the gospel's spread, since they did not reflect how God runs the universe.

Not a few had been publicly expelled from such churches with trials based on creeds and not on an "It is written". John Byington himself came from a famil, which in standing for truth had had to meet autocratic church leaders. His minister father had even helped to establish a less autocratic denomination than the Methodist one to which he had once belonged. To them, such organizations clearly fell under the Biblical label of "Babylon",

Continued page 7

John Byington's *family: Mary Caroline Catharine Fletcher Martha Teresa Luther William*

Growing up in the family of a circuit preacher left the young family without their spiritual head much of the time. As most of his brothers and sisters made no profession of religion, and his mother was quite reserved, John had the responsibility for family worship from 12 years of age when his father was absent. Although he felt it a burden at the time, it was a help and blessing as a foundation in his religious experience.

He married Mary Ferris in Vermont, and their first child, Caroline, was born in 1828. After Mary's death, John moved to Buck's Bridge, New York. There he married Catharine Newton from Vermont in 1830, and she was a real help-meet for John for 55 years. She gave birth to five children, the oldest being John Fletcher Byington, born in 1832. Martha was two years younger, and Teresa was born in 1837. It was at Teresa's funeral, at age 15, that John made his decision to observe the seventh-day Sabbath. The names he gave his sons, John Fletcher, Luther Lee, born in 1838, and William Wilberforce, born in 1840, named after Methodist anti-slavery preachers, reflect his own sympathies for the oppressed race. After becoming Seventh-day Adventists in 1852, the Byingtons were influential evangelists for truth. In 1853, at the Aaron Hilliard home in Buck's Bridge, Martha, then 19, began the church's first elementary school. Later, in 1855, John Fletcher Byington was the teacher.

Vermont and New York Adventists often convened at Buck's Bridge. One year Catharine wove long webs of cloth on her loom, and then sewed the strips together for a tent in which to meet. It was pitched in the pasture and fenced in. The Byington family remembered the vision Ellen White was given at this meeting about the coming Civil War. She repeated several times, "This country is to be deluged with blood." Seeing her in vision helped to establish their belief in her as a prophet for God's people in the last days. They always appreciated James and Ellen White's visits to their home.

It is not known how involved the Byington family was in the "Underground Railway", but they would not turn those away who they knew needed assistance. The old slave, Sojourner

Before she died, she asked him to give up his chores and cares, and visit the brethren. She knew this was his first love. This he did as long as he was able. Thinking of others was an important quality in this family.

Continued page 8

JOHN BYINGTON

PIONEER·MINISTER·WRITER·HUSBAND·FATHER·CHRISTIAN

PEACE WITH GOD

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2. I do not design to write a sermon, or indulge in a long talk, on this all important portion of the word of God; but a few thoughts may help some honest soul in the narrow way to heaven.

Here are four items of truth of great importance: **1.** Justified by faith; **2.** Peace with God; **3.** Access to grace; and, **4.** By this, rejoicing in hope of the glory of God. Justification here has no reference to our good works, but to our evil works; in other words, it refers to the pardon of our past sins. A poor lost sinner sees himself, as such, condemned. He knows no peace, has a carnal mind, has done nothing but sin all his days; but believing there is a Saviour, he cries out in faith, God be merciful to me a sinner! Then how sweet the Saviour's voice, Thy sins are forgiven. Go in peace, and sin no more! Oh, what a change, passing from death to life! Can we know this?

Man is so constituted that he can receive the Holy Spirit, that which he did not have before. The unclean spirit is cast out, the Holy Spirit fills the heart; and there is not only pardon, but also regeneration, being born of the Spirit. Now there is peace with God through our Lord Jesus Christ. Oh, the danger of coming short of this! We may be baptized, and have our names written in the church book - all good in its place; but unless the Holy Spirit fills the heart, we cannot have peace with God; we shall have no power to withstand the power of darkness.

We not only receive this peace, this grace, or Holy Spirit, at conversion, but through faith we have access to this grace, or power, wherein we stand. Now the new man not only lives in us, but it is the new man that works; therefore our works are not meritorious, for they are all of grace or divine power, which should influence all we say and all we do. Language cannot express the sweetness there is in the work of God when done in the Spirit, though many times it may be trying. How much better this than a daily round of duty without spirit, without life! Such are our own works, which will never form a character for heaven. But the spiritual-minded and spiritual-working man rejoices in hope of the glory of God. Yes, hope reaches forward to the heavenly rest, and the faithful will soon be there.

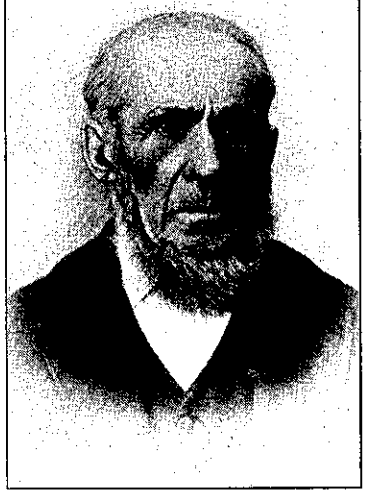
J. Byington , Battle Creek, MI, *Review and Herald,* October 26, 1886, pp 665-6.

PREMILLENIAL CONVICTIONS

While at a Wesleyan General Conference session in 1844, which would set up their new denominational organization, John Byington slipped away from their meeting and heard a Millerite sermon. Because of being so preoccupied with his own conference, he had not been greatly impressed, but it did make him reflect "that such preaching would go far toward correcting the doctrine of the world's conversion - a sentiment which he never endorsed." (Quotation from the *Review and Herald,* January 25, 1887).

In July, 1850, in the *True Wesleyan,* before becoming a Seventh-day Adventist, John Byington wrote, "The gospel does not design, under the under the present order of things, to fit up this world for a home for all saints; but to fit them who are willing to work as he worked, for a home he is gone to prepare for them. Therefore we are strangers and pilgrims on the earth." This was in opposition to the Wesleyan postmillenialist belief in a 1000 years of Christian utopia before Christ's return. In many ways he was more in harmony with the Millerite teaching on this than the Wesleyan understanding.

Waller, John O., *Review and Herald,* December 13, 1979, pp 10,11.



JOHN BYINGTON

SERVANT OF ADVENTISM

The story of John Byington is remarkable, not because any doctrine had its origin with him, or because of any role in the great disappointment. His story is remarkable, solely due to the multitude of ways he provided for the spiritual and physical needs of the church, both as an orginization and to its members individually.

He was born on October 8, 1798, The sixth of ten children of Mr. and Mrs. Justus Byington of Hinesburg, Vermont.[1] His father was a Methodist preacher and had served as a soldier in the Revolutionary War of independence, having volunteered for military service at the tender age of sixteen.[2] Much of his commitment and moral courage is seen reproduced in the life work of his son.

John was baptized into the Methodist church shortly after his seventeenth birthday. Not long after he became one of the church leaders, and was given license to preach as a lay preacher, then called "an Exhorter". As a circuit riding pastor, he worked to support himself, rode, and preached, visiting homes of the needy in his district. Often there was greater need to supply for the physical than the spiritual.

At the age of twenty-one he suffered an almost complete collapse of health, and moved to New Haven, Connecticut, where he could be near relatives and have access to better medical help. Here he worked in the fishing industry for about three years as his health returned. When completely well, he moved back to Vermont and returned to circuit preaching and farming. He said, "the soil, the plow, and preaching on the circuit are for me and mine."[3]

After his move to Buck's Bridge, near the St. Lawrence River in northwest New York, he helped build a house of worship for the Methodist Church around 1837. Slavery became a major issue in the Methodist churches, and a greater issue to John Byington. In his local church he described it in the strongest terms. "Slavery is an outrage. It is a sin. Let us pledge ourselves to use all legal means in our power by preaching, praying, and voting against this unchristian institution."[4] In 1836, Luther Lee, the local pastor at Fulton, became involved with a crusade - the anti-slavery movement. This soon brought him into a crisis with the Methodist Episcopal hierarchy. The Methodist leaders, anxious to avoid a rupture between Northern and Southern constituencies, tried increasingly, though unsuccessfully, to prohibit abolitionist activity among Methodist ministers. In 1843, this growing rift eventually led to the wide-spread secession that formed the new Wesleyan denomination which both Lee and Byington joined.[5] John also helped build the Wesleyan Methodist Church and parsonage in Morley, two miles away.

In 1844, Byington heard sermons on the soon coming of Christ. The lectures of William Miller had stirred his entire community. He himself had made a thorough study of the prophecies, but he did not understand some points. Being a cautious man, he was slow to accept new theories. Eight years later, in 1852, H.W. Lawrence gave him a copy of the *Review and Herald* containing articles on the seventh-day Sabbath. On March 20, 1852, the day of the funeral of his fifteen year-old daughter, Teresa, he made his decision to observe the seventh-day. On July 3, G.W. Holt baptized John and Catharine and two of the older children in the Grasse

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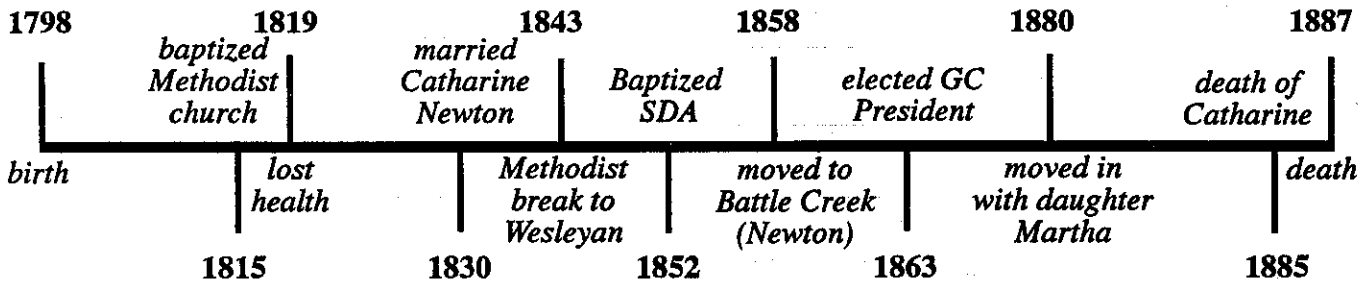
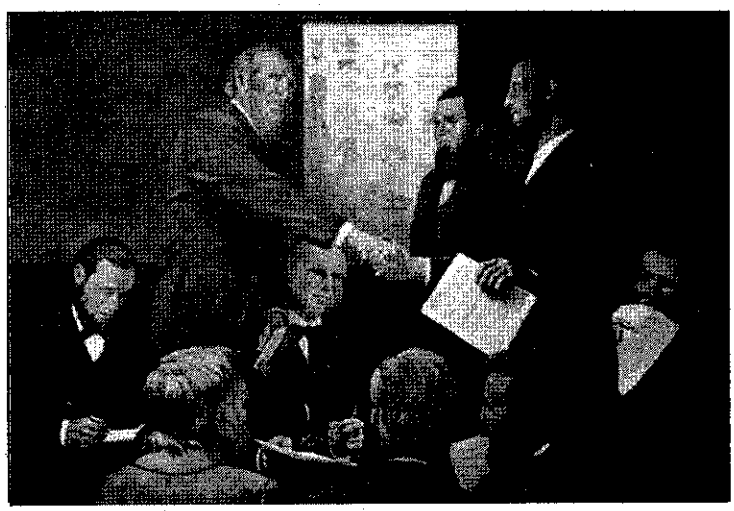
John Byington's

Time Line



River near Buck's Bridge, New York.[6]

In 1855, John helped build the first SDA church to be constructed, adjacent to the Methodist church he had built. After demonstrating leadership ability at Buck's Bridge, James and Ellen White invited the Byingtons to come to Battle Creek in 1858 to help in the work there. He bought a farm at Newton, near Battle Creek, Michigan, and then brought his family there. Between his trips of ministering to the scattered flocks, he would return to care for the farm.



Painting by Vernon Nye ©Review and Herald

James White congratulating John Byington on becoming the first president of the General Conference of Seventh-day Adventists in 1863.

There was a strong belief in many believers that the church should not be organized, that it would make them like the churches out of which they had come. A leader in the drive to organize, James White felt that there had been sufficient resistance to his work to make his being the president difficult and very likely ineffective. John Byington, often called Father Byington, accepted the presidency of the first General Conference, May 20-23, 1863, after James refused it. Much of the work John did during his term would not have had to be done by him if the members had moved more readily to accept organization. During his year as president, 65 year old Byington visited the Adventists, held communion with them, encouraged those who had left the church to rejoin, gave public lectures, baptized new members, and organized Sabbath Schools. Each day he met with all types of people. He especially sought out the Adventists. He urged harmony and unity among the scattered groups. They had little organization as yet and needed to be knit together. Visiting, encouraging, preaching, giving of himself and of his means generously, he supported himself and others by selling home-churned butter, farm produce, and even fitting dentures when necessary. At the end of his term of office, he returned to his farm, but he continued to visit the churches and the members.[7]

In Michigan he ministered for the next twenty-two years. Frequently his Catharine would accompany him. These trips took him to Port Huron and Saginaw on the east and as far north as Muskegon on the west. These ministering tours were not just Sabbath meetings, but they were daily intercourse with the people. He ate with them and prayed with them, sleeping in their homes when invited. He sold them

Continued page 6

John Byington - Servant of Adventism

Concluded

hymnbook\s and Bibles, received their tithes and offerings, and baptized their children when ready. He returned to his farm at Newton between trips, attending to its needs, and taking wheat and corn to the mill to be ground into flour and meal. But he was always wanting to go on another missionary journey, whether winter or summer. He remembered his neighbors around Newton and gave them papers, living the truth before them. Seldom did anyone leave his house without prayer. His chief books were the Bible, *Cruden's Concordance, Wesley's Sermons, D'Aubigne's History of the Reformation, Adam Clarke's Commentary,* and the *Testimonies.*[8]

After his wife's death, he continued visiting and he never lost his love for the young people. "I must feed the lambs of the flock," he wrote. At one time, when he was unable to attend prayer meeting, he sent a message to them on a little slip of blue paper, "Tell, O tell them, to leave the world, and come to their Saviour!" On Friday, December 3, 1886, he wrote, "This is a day of comfort and peace. I have felt my sins were very many; have asked and found mercy of the Saviour, and would declare His loving-kindness to all." His last, brief record on December 5 was, "May I patiently endure." He passed away January 7, 1887[9].

If we follow this example of godliness practiced on a lifelong daily basis, we also can have lives of peace and victory, and at last, claim with him the testimony he picked for his funeral address, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Revelation 3:21[10]. -AC

*1.) Ochs, Daniel and Grace Lillian, **Biographies of the General Conference Presidents**, p.8. 2.) Amadon, G. W., Review and Herald, January 25, 1887. 3.) Ochs, ibid., p. 10. 4.) ibid. p. 10. 5.) Waller, John O., **"John Byington of Buck's Bridge"**, Adventist Heritage, Vol. 1(2), p. 9. 6.) Ochs, ibid., pp. 11. 7.) ibid. p.15. 8.) Amadon, Grace, **"The First President of the General Conference: John Byington, Farmer-Preacher"**, Review and Herald, June 22, 1944, pp. 7. 9.) ibid. 10.) Ochs, ibid. p. 16.*

Our Lord never designed His parables to harden the hearts or blind the eyes of His hearers; but He wished to use every possible means to soften hard hearts and to open blind eyes. J. Byington, RH, Aug. 19, 1884, p. 538.

OUR Readers Write

"...we will be praying for you"

...We thoroughly enjoyed it.... We admire you for taking on this task of reminding us of our heritage and will be praying for you and promoting the paper to our friends.

W. Craig,
Philo, CA

"...believe in it 100 percent"

Dear Friends:...From the very first I have followed the work that you were doing and believe in it 100 percent. I think it is a venture of faith, however, and am somewhat apprehensive lest it not be a financial success. I am enclosing a small contribution to let you know that my heart is in the right place. I shall continue to follow your work with interest.

Very sincerely,
Kenneth H. Wood, Chairman
WHITE ESTATE BOARD OF TRUSTEES

"...capture the main lines of doctrine that separated us from Babylon"

I want to commend you and your staff for the idea and its implementation surfacing in the periodical entitled, *Lest We Forget.* It is focused and urgently needed. What I find most interesting through the years is that when certain groups are forced to quote LS:196, they will emphasize the romance of the first part of the quote ("the way the Lord has led us") and float into amnesia on the latter part ("and His teaching in our past history")....If your group is interested in only historical aspects of the past, that will be, of course, interesting. But you will feel cheated after all your energy is spent - unless you are able to capture the main lines of doctrine that sparated us from Babylon.... So I write to encourage you, with my salute for your commitment and dreams.

H. Douglass,
Weimar, CA

Godly Authority

• *concluded* •

and many felt that to organize at all would be to identify with a false system. So when the idea of formally organizing into a church was brought forward, a lively discussion ensued, extending over quite a period of time. However,upon further reflection and Bible study, it became clear to them that God Himself runs the universe with order, that He has instituted authority as a principle of heaven and the universe, and that ungodly authority does not prove that all authority is evil. And so they were led to move from the independent, congregational model, while avoiding the autocratic, hierarchical structure, to a representative form of church government.

*Hierarchical <—— **Representative** ——> Independent*

Two events in this transition show the understanding of Biblical authority they had developed. James White declined to be the first president. He was not seeking position, the plague of the carnal nature that the gospels so clearly revealed as existing in the hearts of Christ's disciples. John Byington was chosen to be the first president, a man whose history showed he knew how to be a servant leader. He was no office-bound bureaucrat, but a true pastor who loved nothing more than visiting the flock.

The principle of Biblical authority is the keystone of an understanding of the controversy between Christ and Satan, since sin began with a rejection of God's authority. We are all thereby naturally rebels at heart and have natures that stumble over how to relate to those God has placed over us and under us. We usually fall into the extremes. If in authority, we either oppress or neglect. God Himself shows the only way authority will work, and that is by those in authority serving those under them, as Christ loved the church and gave Himself for it.

*Oppress <—— **Serve** ——> Neglect*

Christ, as also a man, showed us how to relate to those over us, whether they manifest godly authority or one of the ungodly extremes. The Biblical concept of submission effectively crucifies the rebel extreme while avoiding the opposite, that of a passive acquiescence that in reality denies God's higher authority.

*Rebel <—— **Submit** ——> Acquiesce*

Scripture is full of real-life illustrations of all extremes of the relationships of authority, as well as examples of godly order. The resolution of sin is bound up in an understanding and experience of what is the foundation of God's throne, His authority. Revelation 5 shows the slain Lamb to be the core of the type of King our God is. Such will be the security of His throne and government throughout all eternity. He will rule over only those who choose Him as Lord. And only those who have learned godly submission will understand the principle that permeates and preserves the order of the universe, the self-sacrificing, agape love. -FB

God Himself shows the only way authority will work, and that is by those in authority serving those under them, as Christ loved the church and gave Himself for it.

John Byington's Family:

Continued from page 2

Truth, was much esteemed in the Byington family, as well as Will Locket, another colored slave. John and Catharine always had a warm place in their hearts and homes for these people and others in need.

They were very careful with their finances. Catharine knitted the socks and stockings for the family, used her hand loom for cloth for the children's dresses and shirts. She would weave long webs of white cloth and dye them the same color to save time. The children did not always appreciate this when they all had the same color dresses and shirts. John made the tallow candles with a large candle mold. Because of good business management, the family had funds for travel, for the poor and needy, and for the Lord's work.

One month after John moved his family to Michigan, his son, John Fletcher opened his school in Battle Creek. Later he went back to school and took medicine. In 1872, at 40 years of age, John Fletcher became very ill and two days later passed away in spite of all Dr. John Harvey Kellogg could do. This was a sad time for the family and John wrote in his diary, "We feel Fletcher's death a very heavy stroke." Trusting in God, knowing He knew best, gave them courage for the future.

In 1860, his daughter Martha married George W. Amadon, a pioneer worker in the publishing work for over 50 years.

When John was 80 years of age, Catharine was still helping him get in loads of hay. When he was 82, they moved to Battle Creek to live with their daughter Martha, taking along their horse, cow, and chickens. At 86, he was still milking and taking the milk to the neighbors. He helped mow the neighbors' grass, using it for feed for his horse and cow! He continued to do chores on the farm until his wife passed away of pneumonia at the age of 82, two years before his death at age 89. In Catharine's obituary, Uriah Smith commented, "One of her chief characteristics was to stand for principle and the right regardless of circumstances. Even an outline of her Christian life and character would be too lengthy to be given in this place....The last day of her life was perhaps her happiest day, on account of the blessing she enjoyed, enabling her to triumph over great physical sufferings, which were several times relieved in a marked manner in answer to prayer. She praised the Lord for victory, quoting appropriate promises in a manner to send a thrill of joy even through sorrowing hearts. Earnestly she prayed for her two surviving but absent sons, spoke words of tenderness and love to those about her, breathed with her last words the prayer, 'Come, my Saviour, come quickly,' and calmly fell asleep in Jesus." Before she died, she asked him to give up his chores and cares, and visit the brethren. She knew this was his first love. This he did as long as he was able. Thinking of the needs of others was an important quality in this family. -FF

Amadon, G.W., "The Sickness and Death of Elder John Byington", RH Jan. 25, 1887, pp.57,58. Amadon, Grace, "The First President of the General Conference: John Byington, Farmer-Preacher" RH June 22, 1944, pp 6,7. Ochs, Daniel and Grace, "Biographies of the General Conference Presidents". Smith, Uriah, "Obituary of Catharine Byington", RH Mar. 17, 1885, p. 175. Snider, William H., "The Life of John Byington", An Independent Study, August 3, 1967 (courtesy of E.G. White Estate). Waller, John O., "John Byington-our First General Conference President", RH Dec. 6, 13,1979. Waller, John O., "John Byington of Bucks Bridge: The Pre-Adventist Years", Adventist Heritage, 1(2); (July, 1974), pp 5-13, 65-67.

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VOLUME 2 SECOND QUARTER, 1992 NUMBER 2

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

Looking at the Whole truth

Stephen Pierce, as early as 1857, dealt with the topic of what law Paul meant in Galatians (e.g., Gal. 3:19). His position on this subject (which occupied apparently quite a bit of his writing and travel) foreshadowed one of the issues that came to a head at Minneapolis in 1888. He also pointed the fledgling church in a helpful direction that we still desperately need to pursue in dealing with "either-or" issues.

Extracts of his comments in the October 3, 1857 issue of the *Review and Herald* (Vol. x, No. 23) will help to introduce some reflections of a general nature that speak to us today. In reference to Galatians 3, he says,

"Some will here ask, if in verse 19 the Moral Law is not referred to; and others if the typical, or ceremonial law is not referred to. We answer, no more than any particular sticks of timber which are constituent parts of an edifice, are referred to when only speaking of that edifice, as such. But that great system, or dispensation, or embodiment of law, of which these were constituent parts, is only referred to; and as a system, as a dispensation as a whole, it was added." And after quoting Gal. 5:3, he notes, "The phrase, whole law, is proof in itself what law is referred to. Whole law, means all law that had ever been given."

While his handling of other aspects of Paul's message had not yet reached the more mature understandings that the church was confronted with corporately in the 1888 experience (and confirmed by the testimony of Jesus), his pointed comments above reflect on the need we have to see how truth deals with the whole picture and not just separate, disjointed parts.

Scripture has multiple, explicit cases of the wholeness of what God has made. If we are willing to let our understanding of reality be molded by the Word, we will see how God has put things together. There are often two parts to what He has created. Each must be understood in its proper role, but never divorced from the other. For examples, consider:

Truth looks at the whole picture and not just separate, disjointed parts.

Continued on page 7

Stephen Pierce *Mentioned in the Spirit of Prophecy*

Ellen White's testimony to his life in 1864 was, "Brethren in Vermont have overlooked the moral worth of men like the Brethren Bourdeau, Pierce, and Stone, who have a depth of experience and whose influence has been such as to gain the confidence of the community. Their industrious and consistent lives have made them daily, living preachers, and their labors have removed a great amount of prejudice and have gathered and built up. Yet brethren have not appreciated the labor of these men, while they have been pleased with that of some who will not bear to be tested and proved, and who can show but little fruit of their labor."

Testimony for the Church,Vol. 1, p. 449.

Then, in 1871 she wrote, "The prosperity of the cause of God in Minnesota is due more to the labors of Brother Pierce than to your own efforts. His labors have been a special blessing to that state. He is a man of of tender conscience. The fear of God is before him. Infirmities have weighed heavily upon him, and this has led him to question whether he was in the way of his duty and to fear that God was not favoring his efforts. God loves Brother Pierce. He has but little self-esteem, and he fears and doubts and dreads labor; for the thought is constantly upon his mind that he is not worthy or capable to help others. If he would overcome timidity and possess more confidence that God would be with him and strengthen him he would be much more happy and a greater blessing to others. In the life of Brother Pierce there has been a failure to read character. He believed others to be as honoest as himself, and in some cases has been deceived. He has not the discernment that some have....In his age and feebleness Brother Pierce may be imposed upon, yet all should esteem him highly for his work's sake. He commands the love and tenderest sympathy of his brethren, for he is a conscientious, God-fearing man.

"God loves Sister Pierce. She is one of the timid, fearing ones, conscientious in the performance of her duty; and she will receive a reward when Jesus comes if she is faithful to the end. She has not made a display of her virtues, she has been retiring, one of the more silent ones; yet her life has been useful; she has blessed many by her influence. Sister Pierce has not much self-esteem and self-confidence. She has many fears, yet does not come under the head of the fearful and unbelieving, who will find no place in the kingdom of God....Those who possess the qualifications here enumerated {in the Sermon on the Mount} will not only be blessed of God here in this life, but will be crowned with glory, honor, and immortality in His kingdom."

Testimony for the Church, Vol. 2, pp. 629-631.

In This Issue

Stephen Pierce led the way to a vital understanding of truth. One of the reasons that there are so many voices today, each proclaiming, "This is the way. Walk ye in it!", and that the ways proclaimed are all different, is that there are so many frames of reference in which truth is set , that the truth is wrested and distorted to fit the frame. Stephen Pierce was one of the early Advent pioneers who set forth the principle of including the whole truth in an understanding of truth. This principle seems too simple to be profound, yet it is vital. When partial truth is proclaimed as the whole truth, ignoring a vital part of the truth, then untruth is proclaimed. In this issue, this principle of taking the whole truth as truth is highlighted. A guest article from Elder Leroy Moore, pastor of the Northport and Inchelium churches, WA, is inserted as a loose leaflet. Elder Moore focuses on the fact that the different parts of truth are characteristically paradoxical. The natural man would not see that these paradoxical parts of truth are essential to each other.

1 John 4:16

GOD IS LOVE

by Elder Stephen Pierce
1804-1883

Perhaps there is no plain, simple expression of Scripture more difficult to understand than this. If God is infinite in each of his attributes, why does not Inspiration say, God is goodness; God is justice; or God is mercy, as well as, God is love. But no such expressions are found. Therefore, we conclude that love is the source from which all other divine characteristics originate, or the foundation of them all, although there are other attributes not necessarily connected with it; as wisdom, knowledge, power, etc. From a variety of scriptures it is evident that all goodness in finite beings proceeds from love. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. Therefore love must be the source of all goodness.

If further evidence is required, we refer the reader to the two great commandments enjoining upon us the duty of loving God with all the heart and our neighbor as ourselves, upon which hang all the law and the prophets (Matt. 22:37-40); also to the saying of the wise man, "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. No further evidence is necessary to show that all good acts of created beings proceed from love. How, then, can it be otherwise with the acts of the Creator? The execution of justice upon the sinner may not originate directly in love to the offender upon whom it is to be executed; but it proceeds from a universal love of all, or more especially a love of right or impartiality. From it originates also pity or compassion. It is that from which springs the attribute of mercy, so necessary in the salvation of lost men.

Then if all other excellent moral principles originate from love, it is far greater than any other which human beings can possess (1 Cor. 13), it being perfection itself,—"the bond of perfectness." Col. 3:14. Hence we clearly see the force of the expression, "God is love," in its infinite magnitude; for love is the leading characteristic of an infinite being.

The love of God extends to all his creatures. We learn from his word that his parental love, or guardian care, is over all that have life. Even the fishes of the sea are the beneficiaries of divine Providence. (Psalm 104:25-28 quoted)....

He loves and cares for a lost world of human intelligences. "God so loved the world [a race of rebel sinners], that he gave his only begotten Son [the darling object of his affections], that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:7,8. "Greater love hath no man than this, that a man lay down his life for his friends;" but Jesus died for his enemies, to rescue them from eternal destruction. Not for a part merely; he tasted death for every man. Heb. 2:9. The invitation is universal. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22. The gospel of Christ, which is the richest production of this excellent characteristic, is called "the mystery of God." 1 Tim. 3:16; Rev. 10:7. The gospel will soon be finished, but that love which devised and achieved it will ever remain a mystery to angels and men. Here is a miracle of love which caused all unfallen created beings to marvel, which even the angels desire to look into. 1 Pet. 1:12.

We understand by the language of John 3:16 that Christ's love for sinners is inexpressible; but his love for his people is inconceivable. It "passeth knowledge." Eph. 3:19. It is so deep and boundless that the wisdom of all created beings can never fathom or comprehend it.

Continued on Page 6

Stephen Pierce... Hesitant. Helpful.

Born in Cavendish, Vermont, in 1804, Stephen Pierce was led by God step by step to have a part as one of the leading pioneers in the early years of the Seventh-day Adventist Church. Growing up in Vermont, he became acquainted with Almira Tarbell, daughter of Oliver Tarbell, Esq., who was also born in Cavendish, November 22, 1806. She joined the Baptist Church in 1831, and after their marriage, they continued members of the Baptist Church. He believed the Millerite view of Christ's literal second coming, and took part with James and Ellen White and Joseph Bates in the Sabbath Conferences of 1848-1850 in trying to come to an understanding of truth.

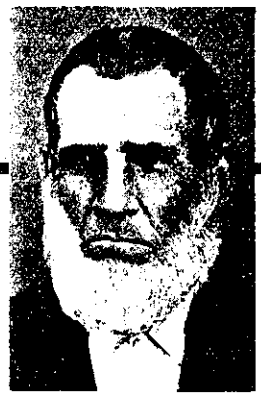
In 1851, Ellen White wrote a letter to "Dear Brother Pierce" with some counsel of encouragement and that he should not follow his feelings or be too exclusive.

> "I saw Brother Pierce would often try to talk the truth; if he did not have that liberty and success, that freedom he anticipated, he settled down, [thinking] that God did not call him to that work. Now, if it had not been for this, Brother Pierce might have been more useful than he has been. All, every one of God's called and chosen servants, have had just such times, and if they had followed their feelings, would have given up, [thinking] that that was not the work God had given them to do. But the servants of God will always have obstacles to surmount. But do not yield up readily; keep trying, and plow your way through the darkness. Look away to Jesus; depend on Him entirely. You follow feelings too much, and if you feel clouds come over you, you let it influence you too much. Feeling is as unsafe a guide as you can follow. You make altogether too much of a happy flight of feeling or a shouting time. These times will come, but they are not always an undoubted evidence that we are right. You have made too much of these seasons, and in some of them there has been a fanatical spirit not in accordance with the spirit of truth. I saw that there was a more useful place for your gifts to be occupied where they can move and stir souls. Now is the time for God's people not to be in a corner, not where they have been over and over, but where their gifts are new.... Brother Pierce, you have been silent too much; too much shut up with yourself... your gift is needed." *Manuscript Release No. 1339.*

Early in 1852 Stephen and Almira Pierce took their stand on present truth. He stated, "We were then members of the Baptist Church, in a backslidden state, into which we had fallen, for the reason, that we did not receive our portion of meat in due season, and could find no truth applicable to the time, except 2 Tim. 3:1-5, hence, you will see, we were not in the second angel's message. Still, for these seven years, to us there has not been a more palpable truth, than that the churches had fallen. But what that gloomy condition of things did portend, we found no means to know, except the scripture above quoted: or by what means to extricate ourselves we could not tell, till mercy came by the present truth. I was led to investigate, and I feel somewhat happy in the reflection that my mind was thus led to see whether these things were so." *Review and Herald*, Vol.3, Jan. 20, 1853, p. 143. He went on to express his gratitude for what the Lord had done for him and his family in sending them this last message of mercy to their doubting and despondent minds.

Almira had for many years had occasional seasons of hopeless despair, and a climax of darkness had settled on her after they had embraced the Sabbath. In 1852, when the Whites made an Eastern tour, including Vermont, Ellen became acquainted with Sister Pierce at Wolcott. "My heart was drawn out in sympathy and love for her, for I had been in a similar state of mind." Again, Brother and Sister Pierce were

Stephen Pierce Time Line



1804 *Almira Pierce's birth*

Stephen Pierce's birth 1806

Sabbath Conferences 1848-50

The Great Disappointment 1844

1852 *Fully united with SDA Church; Almira healed*

Vermont Conf. President 1863-65

1865-70 *Minnesota Conf. President*

Almira's death 1875

1883 *Stephen's death*

present at Panton, Vermont, where the Lord revealed Himself to Sister White in vision, and a comforting message was given her for Sister Pierce. *Spiritual Gifts*, Vol. 2, pp 169-171 gives their statements of her condition and the help Sister White was to her after the Lord had "perfectly instructed her what to do", and from that time she was in a great measure happily changed. She was able to sleep undisturbed, and did not hesitate from attending meetings, but was able to do her work. Her husband stated, "I believe this favorable change in her condition at that time to be exclusively the effect of the visions given.... Truly I have since believed there was occasion for gratitude that this gift is in the church." In his letter in the *Review and Herald* given above, his heart is overflowing: "I am scarcely able to express my thanks for what the Lord has done of late for my dear companion, who for many years has waded in darkness, and recently for some months in despondency or despair, but now is restored in a good measure to that peace, which a love for God's law imparts, and that hope which the faith of Jesus inspires. Hallelujah to God!"

From 1863 to 1865 Stephen Pierce was president of the Vermont Conference, and in the late summer of 1865, he moved to Minnesota. Recommended by the General Conference Committee to the churches there as being faithful and efficient, he served as president of the Minnesota Conference from 1865 to 1870. He was also a corresponding editor of the *Review and Herald*, listed as such on its front page from December 4, 1855, to May 28, 1861.

He later moved to Iowa, where Almira died September 26, 1875 of "congestive chill fever", at 68 years of age. Her obituary by George Butler read, "Sister Pierce was an excellent woman, a lover of truth and righteousness, one who would not do a wrong knowingly for anything. She feared God greatly through her whole Christian life, and we cannot doubt but that like Mr. Fearing, in Bunyan's Pilgrim's Progress, she will triumphantly enter through the gates into the city. 'Blessed are the poor in spirit; for theirs is the kingdom of Heaven.'" *Review and Herald*, Jan. 13, 1876, p. 15.

After moving to South Dakota, Stephen Pierce died 8 years later of typho-malarial fever at the age of 79. His obituary in the Review and Herald of October 9, 1883, stated:

> "He was a man of deep and genuine piety, possessing at the same time much of the precious grace of humility. The Bible was his study and delight, and he was an able expositor of its truths, seeming to have a clear understanding of many of its parts 'which are hard to be understood.'
>
> "Bro. Pierce was ever a friend of the poor and suffering; and while he made few claims for himself, he was thoughtful of the comfort and convenience of others. His last sickness was borne with much patience, and he earnestly desired to have death come that he might be at rest. God has spoken by His Spirit that Bro. Pierce was a man of fine conscience, and the fear of the Lord has been before him. Yet at times he doubted, and feared he was not accepted of God. We have good reason to believe he will come forth at the first resurrection and share in the triumph of God's people."

Continued from page 3

GOD IS LOVE

His is love for his people is also everlasting. "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jer. 31:3. Jesus says, "No man can come to me, except the Father which hath sent me *draw* him." And this is the way they are drawn: The Holy Spirit shows the sinner something of his lost condition, and something of what God is willing to do for him; and thus wins him back to his allegiance to God.

God loves backsliders, though they are in a worse condition than that of the sinner who never was converted. But when an individual, a church, or a nation refuses mercy, though the Lord sends to them by his messengers, rising up betimes and sending, because he has compassion on his people (2 Chron. 36:15), when all has been done that infinite wisdom and goodness can devise, and the sinner will not turn from his evil ways, there is no remedy, and justice must take its course. But even then the loving heart of our Heavenly Father yearns over the lost one. Listen to the words of Inspiration: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? [i.e., to the tormentors.] How shall I make thee as Admah? How shall I set thee as Zeboim? [Admah and Zeboim were destroyed with Sodom and Gomorrah. Deut. 29:23.] Mine heart is turned within me, my repentings are kindled together." Hosea 11:8

The tender mercy and loving-kindness of the great heart of Love are further expressed in the following pathetic lament over his backslidden people: "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies." Jer. 12:7. Such compassion might a tender parent manifest toward a reckless son, who, guilty of capital crime, has been sentenced to punishment. Read the words of Jesus, as he wept over Jerusalem: "O Jerusalem,, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.... Why will they resist the pleadings of the Spirit of God till even infinite resources are exhausted, and the Great Vinedresser exclaims, "What could have been done more to my vineyard, than I have not done in it?"

Though infinite justice is found in the embodiment of the divine perfections, the execution of it upon the wicked, is to the Lord, a strange work. "Is not destruction to the wicked? and a strange punishment to the workers of iniquity?" Job 31:3. "The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." Isa. 28:21. Then this act is so inconsonant with the divine predilections, that it is called "his strange work," "his strange act." "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that thewicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." Eze. 33:11. [*Review and Herald*, May 6, 1880, p. 293. (Concluded the following week, excerpts of which are below.)]

...It has been stated that God's love extends to all created beings. Many may consider this an erroneous assertion, supposing that there is no divine commiseration or pity exercised toward the fallen angels.... But let us see if we cannot find something in the Bible quite different from this. The prophet says (Eze. 28:12), "Son of man, *take up a lamentation* upon the king of Tyrus."... Now the description given of him, and also his residence, which was "in Eden the garden of God," where every precious stone was his covering, and he was the anointed cherub, could not possibly apply to any human being. We are therefore forced to the conclusion that reference is here made to Satan, the prince of devils. But why called the king of Tyrus, rather than the king of any other place? Because Tyrus means strength. Dr. Clarke says, "Every proper name in the Bible has a signification." Hence king of strength would signify that he was the strongest created being.

Mark the language. It is not, Son of man, take up a railing, a reproach, or even the mildest censure, upon the one who is the instigator of sin, who led angels and men to ruin, and who is the cause of all the misery and death that ever has existed or ever will exist.... Take up a lamentation, and mourn that one so high should fall so low; that one so noble should become so infamous; that one so wise should become supremely foolish; that one so perfect in character should become inexpressibly vile.... Weep over him with emotions of commiseration and grief.... Here is a manifestation of such loving pity...[,] such perfection of character as human imagination has never been able to reach.... We here come back to the great fountain from which flow streams of exhaustless blessings to everything that has life.

What shall we withhold from a God, who, though terrible in judgment, is infinite in love and compassion? How shall we make suitable returns for all his beneficence to us? Let us ardently aspire after the highest attainment in the heavenly characteristic—love.

[—written from Mt. Pleasant, Iowa. *Review and Herald*, May 13, 1880, p. 309.]

Continued from page 1

"LOOKING AT THE WHOLE TRUTH"

1. Body (dust of the ground) and spirit (breath of life) (Gen. 2:7; James 2:26)
2. Man and woman (Gen. 2:24; Matt. 19:5, 6)
3. Faith and works (James 2:17, 26; Gal. 5:6)
4. Justice and mercy (Psa. 89:14)
5. Love to God and love to man (Luke 10:27; 1John 4:20)
6. Jew and Gentile, rich and poor, free and bond (and any other parts into which our human walls of partition may have divided God's whole) (Prov. 22:2; Gal. 3:28)

Our dualistic tendencies (to split things up into two) lead us to emphasize one or the other of these dimensions of reality, even to the total exclusion of one. We deeply need the holistic view of Scripture, with the beautiful and symmetrical picture it paints of the whole with its God-created parts functioning in their God-ordained ways.

But just as truly as there is a need to keep together what God has joined, so we must understand the need to keep separate what God never intended together. In our desire for the wholeness of what He has made, we must not run to the extreme of thinking that everything fits together. The devil is just as interested in joining together what God says must stay apart as he is in separating what God has united. Some examples of these are:

1. Good and evil (Gen. 2:17)
2. Believers and unbelievers, righteousness and unrighteousness, light and darkness, Christ and Belial, temple of God and idol (2Cor. 6:14-16)
3. Truth and error (1John 4:6) (cf. 5T389)
4. God's people and the "strange woman" (Prov. 5:20; 6:24; 7:5) (Let us realize that this illicit union or fornication is primarily the spiritual adultery that describes sin from its beginning to the end; cf. Rev. 14:8; 17:4)
5. All "abominations" in Scripture describe things that don't fit; they were never intended to be, and their end is to make desolate what God has created for good.

May we accept the grace God has freely given to discern and experience more and more the wholeness of what He has put together, purified of the pollution which is the distortion of the devil, until that day when He Himself will dwell with us and all that has to do with sin will be forever separated from us. (Rev. 21:3,4) —FB

WORLDLY AND HEAVENLY INTERESTS CONTRASTED

by Stephen Pierce

Worldly men may tell us of the friendship of great men: but we will tell them of the friendship of One that sticketh closer than a brother.

They may tell us of the love of dignified associates: we will tell them of the matchless depths of a Saviour's love.

They may tell us of the wealth of splendid cities here: we will tell them of a city, the streets of which, are pure gold, like unto transparent glass. And if they have a taste for costly gems and pearls, we will show them that the walls of that city are built of jasper and its foundation garnished with all manner of precious stones, and the twelve stupendous gates each of one solid pearl.

They may tell us of the honors of men; we will tell them of the honor which comes from God only. Jesus says "If any man will serve me, him will my Father honor." Who, oh! who, can estimate or describe that honor?

They may tell us even of crowns, scepters and thrones, without any certainty of being secure for a day: we will tell them of One on whose head are many crowns, whose scepter sways the universe, and whose throne has rainbow beauties all about it, in sight like unto an emerald. And those who are nearest that throne, are they who are redeemed by the blood of the Lamb; while all the holy angels stand back in the rear ranks; and if they aspire after these crowns, scepters, and thrones, we will inform them what course to pursue in this life in order to become kings and priests to God and reign on the earth, not for days nor months nor years; but for a long eternity, when the righteous shall shine forth as the sun in the kingdom of our Father, and shall die no more.

They may tell us of realms more genial on account of the more efficient rays of nature's sun: we will tell them of a realm that has no need of the sun nor of the moon; for the glory of God doth lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. Oh! who would not have such possessions as these?

Review and Herald, Sept. 26, 1871, p. 117

"FATHER PIERCE"

AT THE SABBBATH CONFERENCES

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, and I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."

1 Selected Messages, p. 206

ELDER PIERCE ON WISDOM

Excerpts from *Review and Herald,*
Oct. 13, 1868, pp 201-3.

..."Wisdom is the *principal* thing, therefore get wisdom." If it were anything of an earthly nature, inspiration would not call it the *principal* thing; nor would the Spirit of the Lord enjoin upon us so imperatively to get it. Hence we conclude rather that it is the pearl of great price, which when a man has found, he goes and sells all that he has, and buys it. Many have done this, and even given their lives in addition to all else, to obtain the inestimable treasure.

And here we will try to present some of its winning attractions and excellent qualities.

1. The pleasantness of her paths...Prov. 3:17...
2. Her protection...Prov. 4:6...
3. The near relation she sustains to those who choose her ways...Prov. 7:4...
4. The righteousness of her principles...Prov. 8:6-8...
5. Her affectionate call to the children of men...Prov. 8:1-5...
6. What she does for those who love and seek her...Prov. 8:17...
7. Her bestowments...Prov. 8:34, 35...
8. How shall this heavenly wisdom be obtained?...Prov. 2:1-6 ...By seeking for it....[,] we should cherish a love for it, and seek without delay in order to obtain it...[;] purchase it...[,] obtained by prayer. If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. Oh! that we poor Laodiceans may lay all these to heart, and move forward with such a commendable zeal that we shall obtain the blessing. Amen.

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THE SUBTLEST WAY TO MAKE THE TESTIMONIES OF NONE EFFECT
(A. Leroy Moore; June 9-15, 1992)

Part I: Law, Spirit of Prophecy, and Search for Truth

> To the law and to the testimony! If they speak not according to this word it is because there is no light in them (Isa 8:20; NKJV).
>
> The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish" (2 SM 78).

Unity between the law and the testimonies has characterized our movement from its infancy. But that unity has also always been under attack. To violate either is to threaten both. For both represent Christ, Whose authority Satan continually seeks to subvert. The law represents the government and authority of Christ. The testimonies expose Satan's attempts to strike at Christ by undermining the law. Thus the law is affirmed and its principles are amplified by the testimonies.

Satan's attack on truth is in the guise of protecting truth. This is forcefully illustrated by Jesus' words: "[T]he time is coming that whoever kills you will think that he offers God service" (Jn 16:2; I NKJV). How can Satan so confuse the mind? By stimulating a sharp focus upon one part of truth that either denies or keeps attention away from another part of truth.

Truth has two sides. Jesus implied an "inside" of truth as well as an "outside" in his charge to the Pharisees who "make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness" (Lk 11:39). The outside part of truth is what is seen. The inside or inward part of truth is not seen. It has to do with the heart, the emotions, the mind. Prime examples of Jesus' recognition of these two sides and His habitual emphasis upon truth's inner side permeate His sermon on the mount:

> You have heard that it was said . . , "You shall not murder," . . . But I say . . . You have heard that it was said . . , "You shall not commit adultery." But I say to you that whoever looks at a woman to lust . . ." (Mt 5:21-22, 27-28; NKJV)

Far from undermining the law and doctrine (outside of truth) Jesus magnified these and made them honorable by illustrating the true nature of theology. He applied statements of truth relating to behavior to the inner man (See Isa 42:21). Indeed, the above applications were to illustrate His declaration: "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill"—thus fill full with inner meaning that which they had themselves destroyed and made dishonorable by reducing them largely to external behavior. Jesus makes it evident, however, that the law and true doctrine ("the prophets") must underly true theological application.

Unless internal application is based upon genuine statements of truth, it will "destroy the law [and] the prophets". Thus our doctrinal formation from 1847-1849 was crucial. As the "little flock" engaged in intense individual and group Bible study, the Spirit sought to teach more than doctrine. By teaching us to submit one to another in the Lord through His Word—which I call "priesthood of believers"—He wanted to prepare us for ongoing theological development.

To certify that our doctrinal pillars rest firmly in Scripture and also to provide a model for future development, God bound the mind of Ellen White so she could not even understand the various arguments. Then when agreement among the brethren seemed impossible, He opened her mind in vision and confirmed His truth by testimonies that brought Bible truth into clear focus.

The law, the Sabbath, the non-immortality of the soul, the sanctuary message with its final judgment

followed by the second coming, and the spirit of prophecy, were not intended to end our search for truth, but to provide an unerring basis upon which a vastly broader and more complex system of truth was to form—again, through Bible study and spirit of prophecy confirmation.

Christ's personal authority is the key to our doctrinal foundation and subsequent theological formation. This underlies His law and all Biblical revelation, which merely amplifies it. The same authority lies behind the spirit of prophecy, which places Biblical truth under a magnifying glass. Our only hope of avoiding Judaism's history was to continue a process of tracing the external authority of His written messages back to their personal Author(ity). But failure here permitted the external authority structure derived from Christ—a law/judgment, doctrinal orientation—to stimulate the self-satisfied legalism described by the True Witness to Laodicea (Rev 3:14-17).

From the beginning of time the crucial issue has been proper transition from external authority of law & doctrine *over our lives* to internal authority of love relationships *in our lives*. God's people have ever been troubled by opposite errors relating to authority: some cling to law as law (doctrine)—rather than internalizing principles in a manner that its legal aspects are seen in terms of love relations; others, in the name of internal application (relationships—so called), react by disregarding the law.

Transition from doing because we are so told by parents or the law—or even the gospel, to doing because we love Christ and discern the glory of His purpose, is necessary to spiritual growth. For example, the decalogue (central pillar) must not be seen as law so much as principles of life and happiness (Ps 16:11). Yet its authority must be fully sustained in the process. And the spirit of prophecy, which conveys the same authority—of Christ Himself—must be seen not as additional commands but as His ongoing guidance in maturing, divine-human relations. Yet this must not encourage violation of its instruction regarding the nature and function of those relations.

Whether we rivet attention upon doctrine to preserve the law (as did the Pharisees) or despise doctrine and law in pursuit of spiritualistic relationships (a cloak for crass materialism as the Sadducees), we err. Search for truth is diverted whenever opinions are not surrendered to the authority of Christ *in His Word*. But, as we shall see, this is not easy. For each identifies his opinion of God's Word with the Word itself. Surrender requires that two seemingly contrary principles combine: individual responsibility to the written Word—no matter what others believe; and responsibility to submit ideas to the brethren in recognition of God's purpose to guide the corporate body into deepening truth—through His Word.

The first principle prevents surrender of conscience to the group. The second both guards the individual against developing his own heresy and guarantees corporate growth. For when each is subject to the body, all assume a humble, teachable attitude as well as responsibility for purity of truth. There are thus two parts to the priesthood of believers principle: individual responsibility, both in confessing our own sins to Christ and in representing Him according to convictions based upon the Word; and corporate authority of the priesthood of all believers in which each is subject to the body—even while retaining individual accountability and responsibility.

Proper interdependence between the individual and the body guarantees growth for all as they unite in pleading for the Holy Spirit to guide them, as He did at the birth of our movement, through the Word and testimonies and in harmony with pillars of truth then established. Unfortunately, we did not continue to develop this two-fold principle—third plank in the Protestant Reformation. Our history testifies that when these principles are not combined, development is stunted and distorted, and vital doctrines become legalistic stumbling stones.

This will be illustrated in Part II by the conflict over J.H. Waggoner's 1854 book, *The Law of God*, and its impact upon the sadder story of the Minneapolis crisis three decades later.

Part II: Priesthood of Believers Must Work Both Ways

J.H. Waggoner (JHW) saw that too exclusive a focus upon doctrinal truth—in defense of the moral law that caused us to relate Paul's warnings against trying to be justified by the law strictly to the ceremonial law), threatened us with the Galatian heresy. But instead of presenting this to the brethren privately to be tested, he proclaimed it publicly as present truth to be received. Had he humbly submitted to brethren of experience his findings that the law in Galatians was the moral law that is to drive the believer to Christ as his only source of righteousness, he might have avoided a second error. For the brethren could have provided ample evidence to an open mind that it *also* involves the *shadowy law* that directs the believer to Christ as Sacrifice and Mediator.

JHW's response to their part-truth—that the law in Galatians involved the ceremonial law—would have opened the way for them to consider that the moral law was also involved. This would have resulted in a vital process of mutual correction. Instead, violation of priesthood of believer principles aroused the fears of brethren who, to protect the moral law, denied any reference to it. In return, JHW denied any reference to the ceremonial law:

> [D]eclarations in Galations cannot be made to apply to the ceremonial law, . . . not a single declaration has been found therein which can be referred to the ceremonial or Levitical law. We . . . expect that all will agree with us, that this treats solely of the moral law . . . (JHW, *The Law of God*, 1854, pp 73-74; *Manuscripts and Memories of Minneapolis* (MMM) 12; Pacific Press Publishing Assn)

Though right in its primary feature, JHW's interpretation was the main weapon by which Evangelicals wrongly fought the law and Sabbath as legalistic denials of the cross. Dogmatic statements and denial of any ceremonial law application thus stirred controversy and called forth a letter of reproof from Ellen White and removal of his book from circulation by James White.

That conflict and letter seriously impacted the movement three decades later when, to counteract legalism by shifting the focus from law and doctrine to the law's Author, to Whom all true doctrine points, E.J. Waggoner (EJW) and co-editor, A.T. Jones, printed similar principles in the *Signs of the Times*.

Convinced that the Ellen White's testimony to JHW had denied the moral law application, Butler and Smith began immediate public opposition. EJW had indeed repeated his father's errors. He not only denied a ceremonial law application in Galatians; but he did not submit his concepts to the brethren. Consequently, he and Jones also received a letter of rebuke from Ellen White advising them to consult with the brethren. They accepted the rebuke penitently. But brethren who had violated the priesthood of believer principle outlined in Matthew 18 were in no mood to fulfill their part by kindly and objectively studying the matter with them in mutual submission to the Word of God.

Ellen White strongly rebuked Butler and Smith for their continued public war upon Waggoner and Jones. But they surrendered to Satan's most subtle way of making the testimonies "of none effect." They accused Willie White of joining Waggoner to influence his mother against them. Thinking to defend the testimonies, they used a testimony that seemed to agree with them to deny what would correct them! In total self-justification, Butler replied: "[Y]our son, W.C. White, is more responsible for it [the conflict] than any other man." (MMM 94-95 (1/10/88)

Butler's repentance was longer in coming but more complete. Smith, meanwhile, confessed to a wrong spirit but never changed his position regarding the issues. In 1900 he wrote H.J. Adams:

> I have never seen occasion to change my position since 1856. Brother J.H. Waggoner . . . took the position that the law in Gal. 3:19 referred to the moral law.

> The Brn. in Vermont felt so deeply over it, that Elder Stephen Pierce came on to Battle Creek, to have an investigation of the question. Meetings were held some three days studying the subject, in which we all became satisfied that the position of Eld. Pierce was correct. Bro. and Sr. White both agreed to it. Bro. Pierce's position was that "the law" in Gal. referred to the whole law system; and the law system was the moral law as a rule of life, and the ceremonial law as a means of recovery from sin, or justification from sin, or the transgressions of that moral law. (MMM 304; Oct 30, 1900).

In designating "the whole law system," Smith clearly confirms the moral law in Galatians. But his refusal to practice priesthood of believer principles imposed permanent blindness within him in the use of Ellen White's confirmation of Stephen Pierce's findings to deny both reproof to himself and E.J. Waggoner's application of Galatians to the moral law! Smith thus unwittingly acknowledges the primary principle of both father and son. Nevertheless, continuing without a break, he insists:

> According to this, the law that was "added," and that was "our school-master" was the ceremonial, or remedial law.

No! "According to this" it is both! But by continuing to violate priesthood of believer principles, JHW also chose to remain blind. For this he was reproved. Smith continues:

> Brother Waggoner would not attend the discussion, and would not yield a particle. A few days afterward, Sr. White had a vision . . . and wrote to Bro. Waggoner, "I saw that your position was wrong." . . . But now a great many do not know that Sr. W, (sic) has ever seen anything on this question and she has lost what she has written, so it cannot be produced. . . (MMM 304).

Providence permitted the loss of that testimony to test the brethren and to teach us the necessity of priesthood of believer principles. Smith did not need the letter to resolve the confusion. All that was needed was humble, mutual submission of the brethren to each other under the Word. EJW could easily have shown him that instead of harmonizing his reason with the testimonies—which would then have harmonized—he was enforcing upon the testimonies his own theological opinions and memories of a testimony he had never seen. It was not his memory of the testimony but his twisted interpretation that forced him to deny E.J. Waggoner's primary principle.

We must learn history's lesson. When we resist any testimony or principle of revelation by another we reveal that confidence is not placed in divine revelation but in our understanding of revelation. The final test will be to our faith in Christ's authority, which the Sabbath symbolizes. And that authority comes via the whole of Scripture in light of testimonies given to clarify and guard against misconceptions. Our primary duty is to study Scripture. Our findings must then be submitted to test by the brethren and for confirmation by the spirit of prophecy.

VOLUME 2 THIRD QUARTER, 1992 NUMBER 3

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

IN THAT DAY

"*In that day* shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar" Zechariah 14:20.

"And that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:24.

The scriptural phrase, "in that day", refers to the days or time when God intervenes in human history in a special manner. We usually think of 'that day' as being just before the second coming of Jesus. Examples of this are:

> "And it shall come to pass *in that day,* [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left." Isaiah 11:11.
>
> "And it shall be said *in that day,* Lo, this [is] our God; we have waited for him, and he will save us: this [is] the LORD; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25:9.
>
> "*In that day* shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Isaiah 28:5.
>
> "*In that day* there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13:1.
>
> "Many will say to me *in that day,* Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matthew 7:22.

While, externally, we say that we look forward to "that day", there is a great deal of reservation deep in the human heart, even a resistance and an all-out rejection of the idea of a termination of the present order of things. This is expressed so well by the Holy Spirit through Peter.

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This issue features Charles Fitch, the pioneer who was dedicated to bring to others a knowledge of the "blessed doctrine and experience of holiness or full sanctification through faith in Christ."

ZERVIAH FITCH

Zerviah was deeply loved and appreciated by the young minister Charles Fitch, who penned this prophetic poem before they were married.

"O, I would not give the dear delight,
Of praying, laboring, weeping, wearing out
In the blest cause of Him who died on Calvary,
For all the gems and crowns which monarchs ever wore...
And will you share my lot in life and with me
Put your trust in Him who never yet has
Failed to be all that my highest hopes have aimed at...?"[1]

They were married in the springtime, on May 19, 1828. This was the beginning of nearly seventeen years of marriage in which Zerviah was to experience not only love and joy but also struggle, cross bearing, and grief. She bore Charles eight children of which four were "laid in the dust" at an early age.

Because she was married to a minister and evangelist, she had to remain alone long periods of time with all the responsibilities of home building and child training resting on her shoulders. Once, while on an extended preaching tour, Charles wrote to her, "My Ever Dear And Precious Wife, ...I know...that the cares of my precious wife at home are at best numerous... It must be an exceeding trial to have no husband on whom to lean from day to day."[2]

He trusted she would keep in view the glorious reward which would be hers if she were a faithful wife and mother. Her struggles, self-denials and cross bearing were suffered in the faith that her Saviour would soon return. It was encouraging to her that Charles was engaged by the Lord and Master in the task of enlightening as many souls as he possibly could in the time that remained before the Coming which, according to prophecy, was even at the doors.

Within one year's time three of her close family died. First, seven-year-old Willie in December of 1843; then, her 20-month-old baby boy in January of 1844; and finally, her husband himself on October 14, 1844. His powerfully convincing voice would be laid in the dust just eight days before the anticipated Coming. But when Charles died, she and her remaining children were consoled by the thought that there was but a short time before Christ would come to "gather the scattered members of the family." Bro. Williamson reported that she was at the funeral, "without a tear, expecting to meet her husband very soon. So, far from sorrow, she is smiling and happy."[3]

In December of 1844, the *Midnight Cry* published a short letter Zerviah wrote enclosing a poem by her friend, a Sister Janes. The poem expressed, as she said, "my own thoughts and feelings" and contained in the first verse words (in bold) often preached by her husband.

"The blessed Jesus loves to claim
The purchase of his blood;
To take us for his own, and make
Our hearts his loved abode—
To **'take away our dross and tin,**
And make us glorious all within.'"[4]

—MS

1.) Charles Fitch, Hiram Edson and the Raison D'etre of the Seventh-day Adventist Church (Doctoral Thesis-A.U.), by Patrick, A.H. 2.) Manuscript Letter to Zerviah Fitch written June 17, 1842. 3.) Midnight Cry, Oct. 31, 1844, p.1. 4.) Ibid., Dec.19, 1844, p.1.

IN THAT DAY

Continued from page 1

"And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation."
II Peter 3:4.

The theory of uniformity is a solid plank in our modern scientific platform. However, it is not change per se, that is so much resisted, as it is the idea of being cleansed from sin. We would all like to "eat pie in the sky by and by", but when it comes to having the bells on the horses inscribed with "HOLINESS UNTO THE LORD", there is a resistance manifested that separates man from his fellow man, even church member from church member.

This is what Charles Fitch experienced. It was because of the doctrine that the Lord will so cleanse a man from sin before the end, that the man or woman will not be committing sin any longer. The purpose of the plan of salvation is to save people from sin to the point that they do not sin any more, but are ready to see God in peace. The fact that this has not happened yet is the cause of the delay in the second coming of Jesus. This idea and this doctrine is not viewed by all as the gospel or "good news."

Yet, the burden of heart of Charles Fitch and all the true in heart who were seeking to be ready for the coming of the Bridegroom, was purity and holiness of heart and life in this present life, even as Jesus was pure in heart and mind.

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SANCTIFICATION

HOW I CAME TO PREACH THE DOCTRINE OF HOLINESS

—by Charles Fitch

After this, I left Boston and went to New Jersey, where my mind became deeply absorbed in examining the subject of full sanctification by faith in Christ. So fully had all my previous teachings set me against that doctrine, and so unprepared was I in my experience to appreciate its value, and the blessedness to be derived from it, that it was a long time before I felt established and confirmed in the belief and experience of it, as a doctrine of the Bible.

But I was at length led by the Holy Spirit to cast myself by faith upon the faithfulness of Him, who is declared "faithful to sanctify us wholly and to preserve our whole spirit and soul and body blameless unto the coming of Christ." In doing this, I have found a blessedness in Christ which is indeed a "peace that passeth all understanding," and a "joy unspeakable and full of glory." Such was the power of the gospel which I now felt in my own soul, that I thought, if God were to fill the whole earth, as He had filled me, with the blissful presence, it would make this world a blessed place indeed; and as I knew that He was "able to do for us exceeding abundantly, above all that we ask or think, according to the power that worketh in us," and had said, "But as truly as I live, all the earth shall be filled with the glory of the Lord," I preached, as the expected millennium, the universal prevalence, and experience of entire sanctification. Respecting the Christian's delightful privilege, to be "sanctified wholly, and preserved in spirit, soul and body, blameless to the coming of Christ," through his faith in the faithfulness of Him who hath called him, and will do it.

I have the same blessed convictions and experience that I have for a considerable time entertained: but I think that I now better understand what that coming of Christ meant, to which God is faithful to preserve us blameless; and also better [understand] what Paul meant by exhorting "as many as be perfect," like him to "forget those things behind, and reach forth unto those before; and thus follow after, to apprehend that for which they are apprehended by Christ Jesus, if by any means they may attain unto the resurrection of the dead." In the state of mind which I have described, I remained up to the time when you called upon me, having delightful enjoyment in my soul, from receiving Christ as "of God made unto me sanctification," as well as "wisdom, righteousness, and redemption," and endeavoring, by all means in my power, to urge the blessed doctrine and experience of holiness, or full sanctification through faith in Christ, upon all who call themselves His people.

I rejoice, dear brother, in thus opening my feelings to you on this subject, that you are prepared to appreciate my feelings to you on this subject, by your connection with that branch of Christ's visible church, whose founder, and whose ministry, for the most part, I trust, to this day, have felt and preached the importance and practicability of being fully sanctified to God; and many of whose members, I believe, from my acquaintance with the writings of some, and my delightful personal intercourse with others, have, and do now enjoy this blessing in its rich experience.—CF

I think that I now better understand what the coming of Christ meant, to which God is faithful to preserve us blameless.

From A Letter to Josiah Litch, on the Second Coming of Christ by Charles Fitch, published by Elder J.V.Himes, 1841, p. 9-11.

Charles Fitch 1805-1844

"THE MAN OF THE CHART"

Scholar, theologian, poet, prophetic chart maker, popular preacher and evangelist, proponent of sanctification by faith, abolitionist, tender husband and father, Charles Fitch was there at the precise time where God meant him to be.

After studying at Brown University in Rhode Island, Fitch began his ministry in the Congregational Church at Abington, Connecticut. Other cities where he ministered were Warren and Boston, Massachusetts, Hartford, Connecticut, and Newark, New Jersey. By 1832 he was an honorary member of the American Board of Commissioners for Foreign Missions and had been ordained.

In March of 1838 Fitch wrote William Miller stating that he had read Miller's *Lectures* and did not doubt the correctness of his views. However, for Charles Fitch, as for many other similarly trained ministers of that remarkable reform time, it took great courage and intense conviction to identify with the advent Millerites.

In a letter to Josiah Litch, Charles declared, regarding Miller's views, that "the reproach which I saw would come upon me if I advocated them led me to lay the matter aside.... The truth is, that the fear of man brought me into a snare; I was unwilling at this time to appear as an advocate of the truth defended by Mr. Miller...."[1] So, for approximately three and a half years, he held back from preaching the Millerite message because highly respected ministers not only considered the message to be unsound, but also made light of the message and messenger.

He explained to Elder Litch how he finally had been led by the Holy Ghost to cast himself upon Christ. He wrote, "The great question is, 'Who shall stand when he appeareth?'" He exhorted, "Let us see to it that we are prepared, by being wholly the Lord's and then it matters not when the day arrives."[2] Eventually, because he preached the doctrine of "holiness" and was exhorted not to do so, Fitch felt it necessary to separate from the established church. This separation caused him to be less influenced by the fear of man regarding the Millerite doctrine.

"...the fear of man brought me into a snare."

Josiah Litch had visited Fitch and told him he needed the doctrine of the second advent to add to his doctrine of holiness. Litch had left him more literature to study and requested he correspond as to the result of his study.

Fitch wrote to "My Dear Bro. & Sister Palmer" describing that experience, "I went to the Lord; I read my Bible, and all the works that I could obtain. I possessed myself of all the evidences in the case that I could; and then with fasting and prayer I laid them and myself with my all before the Lord, desiring only that the Blessed Spirit might guide me into all truth. I felt that I had no will of my own, and wished only to know the will of my Saviour. Light seemed breaking in upon my mind, ray after ray, and I found myself more and more unable to resist the conviction that

it was indeed the truth, that the coming of the Blessed Saviour was at the door."[3]

Thereafter, Fitch traveled tirelessly, throwing himself unreservedly into proclaiming the need of preparation for the Second Coming of Christ. He moved his family to Cleveland, Ohio and held meetings and baptisms all over Ohio. His words testify to his dedication to both doctrines, "Wherever I have been I have preached holiness. My usual practice has been to preach on Holiness in the afternoon and on the Second Advent in the evening. I have seen saints sanctified and sinners led to Christ."[4]

In 1842, feeling the need of an accurate chart, Fitch and Apollos Hale prepared the famous chart illustrating the fulfillment of the last-time prophecies of Daniel. This was used extensively by the Millerites even though it included an error which God permitted concerning the prophesies. (See *Story of Redemption,* pages 366, 367.) Fitch himself used this chart and also other visual aids including a replica of the Daniel 2 statue that could be separated into its various parts. "As he told of Babylon's fall, he removed the head, and so on with other sections. When only the feet of the modern nations were left, the people understood that we are truly living in the last days."[5]

Fitch also preached the message of the second angel of Revelation 14. "Come out of her my people." Therefore he is considered an inseparable link of the advent movement. In one sermon he addressed the following questions: What is Babylon? What is the fall of Babylon? What is it for God's People to come out of Babylon?

A letter by Charles Fitch, which he wrote from Cleveland, Nov. 29, 1842, and published in the *Signs of the Times,* reveals his attitude about the state of affairs of the world at that time. "To bring about an extensive and permanent reformation in this crazy world is a hopeless thing. Never 'til fire purifies it and the wicked are destroyed out of it and the devil chained and put into the pit, shall we have peace without, tho' we may within, thank God, have peace with God through Our Lord, Jesus Christ."[6]

Two of the Fitches' young sons died from feverish illnesses within a month of each other. Fitch wrote about the death of little "Willie," buried Dec. 5, 1843, who would have been seven years old on Dec. 15. "We believe that he lived and died with confidence in Christ, and we cannot doubt that the blessed Saviour is indeed Willie's Saviour.... When he was three years of age, I was accustomed to relate to him in language suited to his capacity, the interesting incidents in the life of our Saviour for the purpose of teaching him to know and love the character of Christ.... He arose from his bed one morning very early and came to me calling my name repeatedly to get my attention.... He said 'The blessed Saviour is my Saviour.' Sweeter accents never fell on my ear. Never from that moment to this has his faith in Jesus wavered."[7]

After the death of another son, his 20 month old, the following editorial appeared on page 211 of the January 24, 1844 edition of the *Midnight Cry*: "Bro. Charles Fitch is now at Cleveland. He has buried another child, and has taken occasion to write the...article: 'Comfort for Bereaved Parents'."[8] Expounding upon Mat. 2:16-18 and Jer. 31:15-17, Elder Fitch concluded:

"Those parents therefore who are themselves prepared for the Kingdom of God, have God's word

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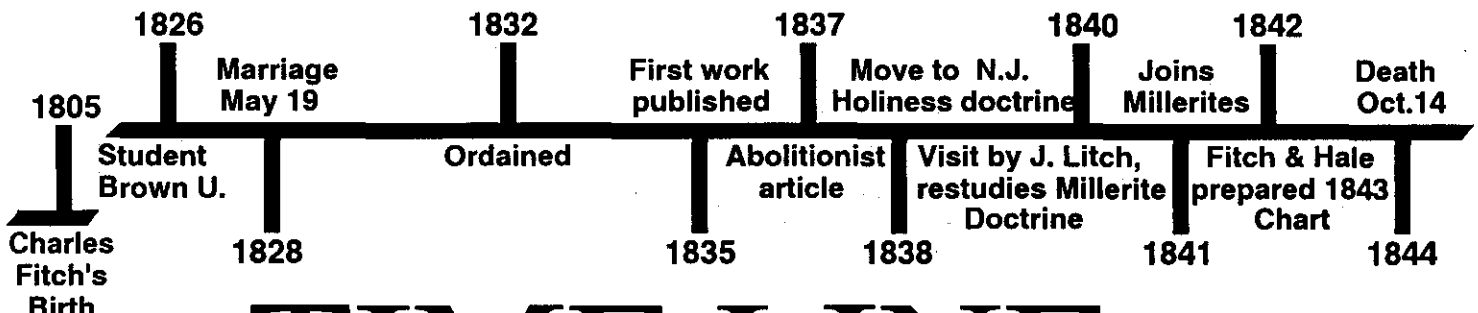

TIME LINE

ONE PRECIOUS BOON

One precious boon, O Lord, I seek,
While tossed upon life's billowy sea;
To hear a voice within me speak,
"Thy Saviour is well pleased with thee."

The friends I love may turn from me,
Their words unkind may pierce me through;
But this my daily prayer shall be,
"Forgive; they know not what they do."

To that bright, blest immortal morn,
By holy prophets long foretold,
My eager, longing eyes I turn,
And soon its glories shall behold.

Then all the scoffs and scorn I've borne
For His dear sake who died for me,
To everlasting joys will turn,
In glorious immortality.

Hymn written by Charles Fitch when he accepted the second advent message. In Hymns & Tunes, p. 624 , verses 1,3,4 & 5.

CHARLES FITCH, "The Man of the Chart"

Continued from page 5

God had laid him in the grave to save him...

to assure them that they shall there find their infants, returned from the land of the enemy and there shall their work be rewarded. They have not labored in vain for their little ones, they shall find them in...the renovated earth, the glorious kingdom of our Lord...."[9]

Charles Fitch became seriously ill, probably with pneumonia, in the month of October, 1844. He had chilled while baptizing converts. "On Monday last, Br. C. Fitch was yet very sick in Buffalo: his life was despaired of. On hearing Br. Storrs' article on the Seventh Month read, he (Fitch) shouted 'Glory' several times; said it was true, and he should be raised to proclaim it. So we have just been informed. Soon we hope our afflicted brother will enter that land where the inhabitants will not say, 'I am sick.'"[10]

"Br. Judson informs us that...he found Br. Fitch at Buffalo barely alive. His soul, however, was full of hope and glory. He said that it was indelibly written on his soul, that the Lord would come on the 10th day of the 7th month and if he went into the grave, he would only have to take a short sleep, before he should be waked in the resurrection morn."[11]

Evidently Br. Judson had visited Fitch on or prior to October 14, when he actually died. The next *Midnight Cry* to be published was October 31, 1844, because none was published during the week of the disappointment. This issue contained Charles Fitch's obituary:

"This dear brother has fallen asleep in Jesus. Those lips from which the words of God have been poured forth with power upon so many thousands of listening ears, are now sealed. That heart, which beat with a father's tenderness, and a brother's love for the children of God, has ceased beating.

"After his arduous labors at Morrisville and St. Georges' camp meetings, he left New York for Cleveland, on Monday, September 16. At Rochester, while apparently in perfect health, he stated, in a public meeting that he had a presentiment that he must sleep a little while before the coming of the Lord. On arriving at Buffalo, he was attacked with a severe bilious fever, and died on Monday, October 14th, in full faith that he should awake in a few days in the likeness of his Redeemer."[12]

Ellen White wrote regarding Brother Fitch's early death that God had laid him in the grave to save him and that while in vision she had met him at the tree of life in heaven. (see *Early Writings* p. 17.) Charles Fitch left a definitely inspiring example for those followers of Christ today who, loving their Saviour supremely, desire His Second Advent above all earthly treasures and are willing give their all towards that end. —MS

*1.)& 2.) **Letter to Rev. J. Litch on The Second Coming of Christ**, by Charles Fitch, published by J.V. Himes, Nov. 1841, p.9, & 11.*
*3.) & 4.) **Manuscript letter by Charles Fitch to Dr.& Mrs. W.C. Palmers, July, 1842.***
*5.) **Midnight Cry**, June 6, 1844, p. 372.*
*6.)**Charles Fitch and Hiram Edson and the Raison D'etre of the SDA Church**, Doctorate Thesis, Andrews U., by Patrick, A.H., photocopy in the Appendix.*
*7.) **Midnight Cry**, Dec. 21, 1843, p. 167.*
8.) & 9) Ibid., Jan. 24, 1844, p. 211.
10.) Ibid., Oct. 12, 1844, p. 124.
11.) Ibid., Oct. 19, 1844.
12.) Ibid., Oct. 31, 1844, p. 142.

IN THAT DAY

Continued from page 2

We know that no man shall see God without holiness:

> "Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14.

The Holy Spirit connects the idea of testing and trial with holiness:

> "For they [our fathers] verily for a few days chastened us after their own pleasure, but he [God] for our profit, that we might be partakers of his holiness." Hebrews 12:10.

There is also a connection made between holy and righteous living and hastening the second coming of Jesus:

> "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" II Peter 3:11,12.

This concept of cleansing from sin is in the very name of our wonderful Saviour:

> "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:21.

—RF

WRITE THE VISION
COMMENTS ON THE 1843 CHART

JOSEPH BATES:

"In May 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Dr. Chs. Fitch and A. Hale of Haverhill presented us the Visions of Daniel and John, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. Fitch, in explaining the subject, said...he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present to the people. Here new light seemed to spring up.... This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it." *Second Advent Way Marks and High Heaps,* April, 1847, pages 10,11.

HIRAM EDSON:

"The Advent chart of 1843, without a doubt, was arranged in the order of God's counsel; but perfection of knowledge in understanding all parts of the inspired volume had not then been attained; knowledge is still increasing. It is evident that God saw fit to suffer a mistake in some of the figures in the '43 chart, but for wise purposes hid that mistake until the proper time arrived for the mistake to be developed." *Review and Herald,* January 10, 1856.

JAMES WHITE:

"I had purchased the chart illustrating the prophecies of Daniel and John, used by lecturers at that time, and had a good assortment of publications upon the manner, object, and time of the second advent. And with this chart hung before me, and these books and the Bible in my hands, I spent several weeks in close study, which gave me a clearer view of the subject." *Life Incidents,* p.72,73.

ELLEN WHITE:

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it until His hand was removed." *Early Writings,* p. 74

"The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time,

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WRITE THE VISION

Continued from page 7

"'Though it tarry, wait for it.' In their love for Christ's immediate coming, they had overlooked the tarrying time of the vision, which was calculated to manifest the true waiting ones. Again they had a point in time." *Ibid.*, p. 243.

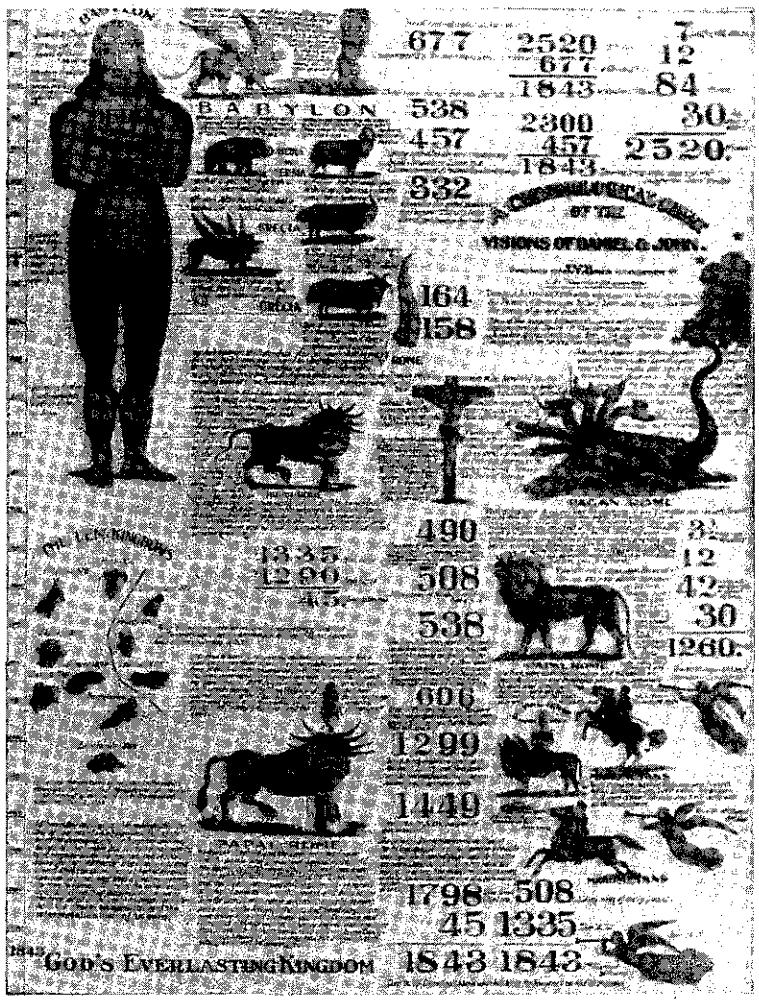
"Jesus did not come to the earth as the waiting joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing." *Ibid.*, p. 236.

Thus the '1843 Chart' used by the Millerite advent preachers, served the purpose for which God had intended it. It powerfully aided in clarifying the message and convincing of the nearness of Christ's return. And, though not free of error, it evidences even to believers today that God was leading in the past, and is controlling events in these last days.

(All quotes printed in this article are found in *The Keys to the Pioneer Charts*, a 16-page, compilation by Lee Coleman, The Writer's Inkhorn Ministry, P.O. Box 371, Redwood Valley, CA 95470.)

*To inquire about full-sized copies of the 1843 Chart, write: Adventist Historic Properties, P.O. Box 494, Loma Linda, CA 92354

"...Make it plain upon tables, that he may run that readeth..." Habakkuk 2:2,3



* THE 1843 CHART

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The Sabbath

By FRANCIS D. NICHOL
Associate Editor, "Review and Herald"

Three Inseparable Links of the Advent Movement. William Miller Led Out in Preaching the First Angel's Message; Charles Fitch, the Second Angel's Message; Joseph Bates and James White, the Third Angel's Message, Which, With the First Two, Is Today Being Preached With Increasing Power, Calling Men to the Worship of the True God and to the Keeping of His Sabbath

THE setting for our discussion of the Sabbath is a statement made by James White early in the history of Seventh-day Adventists. In 1868 he wrote a work entitled *Life Incidents, in Connection With the Great Advent Movement, as Illustrated by the Three Angels of Revelation XIV*, in which he declared:

"The title page of this work calls attention to the great Advent movement as illustrated by the three angels of Rev. xiv. The truth and work of God in this movement, commencing with the labors of William Miller, and reaching to the close of probation, is illustrated by these three angels. The first was a time message, and related to the Judgment. The second described the condition of corrupted Christianity. The third is a solemn warning relative to what men may not do, and what they must do, in order to be saved at the coming of Christ. These angels illustrate the three great divisions of the genuine movement. . . .

"Seventh-day Adventists hold fast the great Advent movement, hence have use for the messages. . . . They cannot spare these links in the golden chain of truth, that connect the past with the present and future, and show a beautiful harmony in the great whole. . . .

"All Adventists who do not acknowledge the special providence of God in the work of William Miller and his associates, in 1843 and 1844, have no use for the three angels' messages. . . . I repeat it. The three messages symbolize the three parts of the genuine movement."—*Pages 306, 307.*

The Third Link

From the earliest days Seventh-day Adventists have held that the third angel's message is the third link in a chain that is anchored to Millerism at one end and to the gates of the New Jerusalem at the other. Furthermore, we have believed that, like links in the chain, there is a close connection between the three messages. Finally, from the days of the pioneers we have believed that there is a timeliness to each of these messages in relation to the closing events of earth's history.

In other words, from the very beginning we have considered the doctrine of the seventh-day Sabbath as of prime importance. True, the pioneers were not able to see the Sabbath in the perspective that we, who live a hundred years later, can see it. By faith they took the simple order set forth in Revelation 14:6-11, and having concluded that the first and second angels' messages had begun to be given as a part of the Millerite preaching, decided that the third must certainly follow them, making a threefold message for the world.

When they first set out to preach the seventh-day Sabbath, even to fellow Adventists who had been in the Miller movement, very great opposition resulted. There were strange cries on every hand that such preaching was bringing men back into bondage to law, that the Sabbath was Jewish, that there was really no difference in days, and that Christians keep the first day to remember the glorious central truth of the resurrection. We shall not tarry on such objections, except to say in passing that those who cry legalism seem very ready to preach the binding claims of the remaining nine precepts, that no one has ever been able to show how a day that was made sacred at creation could possibly be Jewish, and that if there is really

in the Setting of the Threefold Message

no difference in days, why has there been such a vigorous endeavor through the centuries to enforce Sunday sacredness, even with legal aid!

Through such controversy as this the pioneers passed, holding tenaciously to the elementary truth that the decalogue commands the keeping of the seventh day and that the decalogue has never been repealed. They could not escape the deep conviction that if the third and last of the three angels' messages, just preceding the coming of Christ, is concerned with warning men against the keeping of a false Sabbath, there must be a vast significance to the doctrine of the true Sabbath

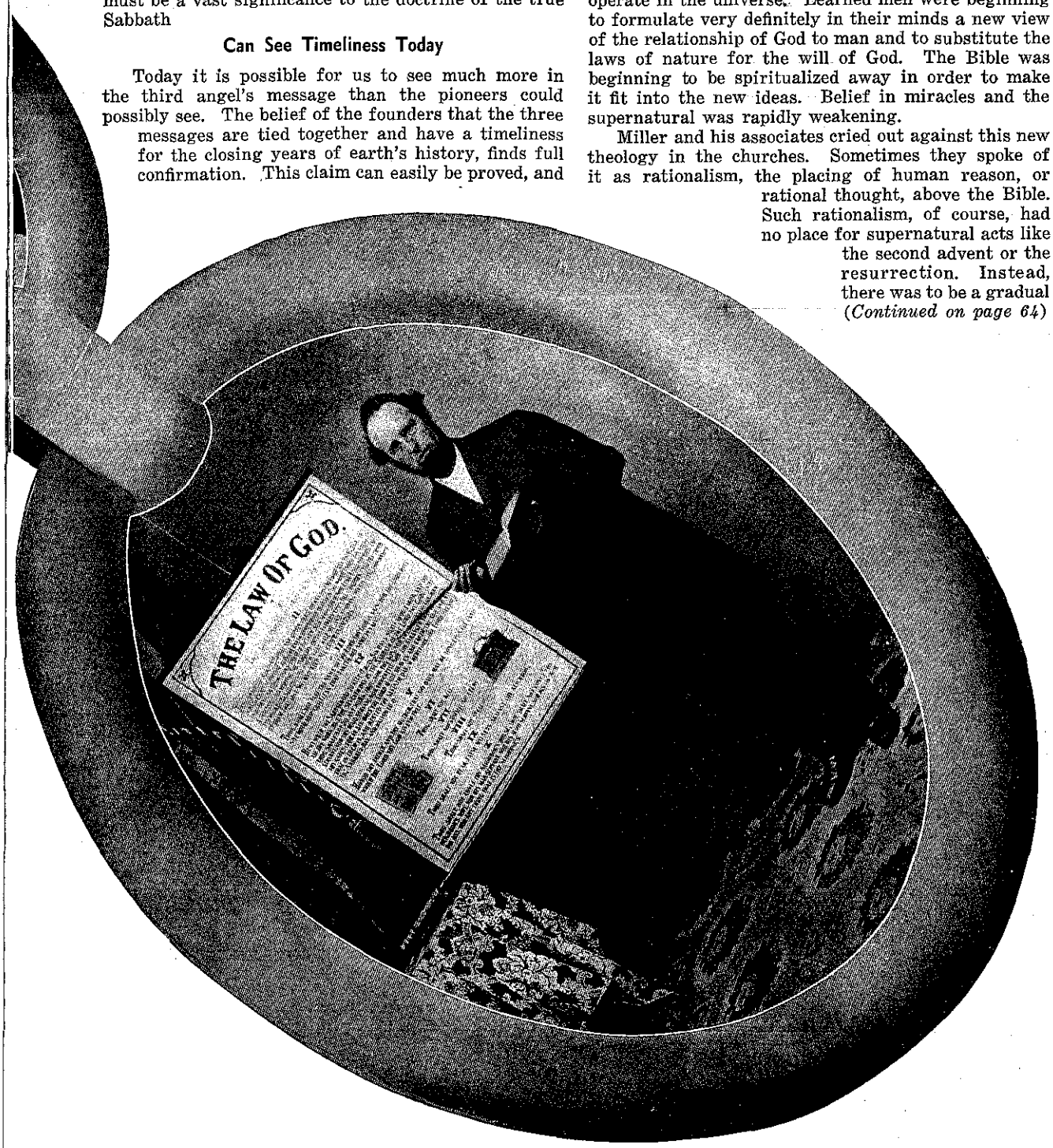
Can See Timeliness Today

Today it is possible for us to see much more in the third angel's message than the pioneers could possibly see. The belief of the founders that the three messages are tied together and have a timeliness for the closing years of earth's history, finds full confirmation. This claim can easily be proved, and the proving of it provides one of the most weighty reasons for believing, in a new and stronger way than ever before, that we have a distinctive message for the world today. To provide the proof calls for us to survey briefly the trends in the religious world in the nineteenth century.

That century witnessed the rapid development of what is generally described as the modern scientific age. We are not thinking now of inventions and discoveries, but rather of attitudes of mind, of basic premises of thinking, and of scientific ideas as to the laws that operate in the universe. Learned men were beginning to formulate very definitely in their minds a new view of the relationship of God to man and to substitute the laws of nature for the will of God. The Bible was beginning to be spiritualized away in order to make it fit into the new ideas. Belief in miracles and the supernatural was rapidly weakening.

Miller and his associates cried out against this new theology in the churches. Sometimes they spoke of it as rationalism, the placing of human reason, or rational thought, above the Bible. Such rationalism, of course, had no place for supernatural acts like the second advent or the resurrection. Instead, there was to be a gradual

(*Continued on page 64*)



The Sabbath

(*Continued from page 9*)

improvement of man right on this world until a millennium would inevitably ensue. This idea of gradual improvement was really a reflection of a philosophical idea of progress that was becoming increasingly prominent in the thinking of educated men. The idea was that there is a far-reaching, all-pervasive, and finally irresistible force that works for progress in the world. Skeptics freely believed this; it made unnecessary any faith in the redeeming power of the gospel or in the second coming of Christ. Easy-going churchmen found little difficulty in breathing in such an idea. It was more popular to present to fashionable congregations.

Second Angel Sounds

Against all this, we say, Miller and his associates cried out. For years they had been sounding forth the judgment-hour message and calling on men to make ready for the coming of Christ. As the opposition of the churches increased, the second angel's message began to be heard on the lips of various Millerite leaders, "Babylon is fallen." But those men could not foresee in the early 1840's how rationalism was to become increasingly dominant, or how there was to be a third message added that would bind all three together. And, as we have already said, the pioneers among Seventh-day Adventists, though they faithfully went forth to preach the third message as the inevitable, prophetic climax of Revelation 14:6-11, did not see what the future would hold.

Evolution Theory Spreads

The rational, skeptical attitude that was already well developed in the 1840's, suddenly took on increased life and breadth of activity in 1859 with the publication of Darwin's work *On the Origin of Species.* Darwin, apparently, had discovered how species originate by natural means, and hence had provided the "proof" for a theory which had long been held by philosophers, but which was soon to be held by scientists and religionists—the theory of evolution. That theory soon crystallized into what seemed to be a sure and undebatable laboratory proof of the truth of numerous speculations about the origin of all things and of the laws that govern the universe.

Rapidly the evolution theory spread, first finding acceptance with the skeptics, the irreligious scientists, and from there moving to the circles of the more liberal clergy. As the theory began to envelop all classes of the learned and all fields of learning, there was a fervent attempt among those who wished to be considered up to date and yet devout and orthodox, to harmonize the Bible with evolution. The primary endeavor was made in the area of Genesis, for the Bible opens with an account of the origin of the world and all that is in it. With these various attempts at harmonizing we need not here concern ourselves, except to say that they failed dismally to save the Bible from being discredited.

The doctrine of creation, as recorded in Genesis, is today quite largely abandoned, even by churchmen. But that is simply another way of saying that the doctrine of the fall of man, as there recorded, has also been abandoned. And that in turn is but another way of saying that the plan set forth in the Bible for saving man from his fallen estate has been abandoned. The great majority of religious people today simply do not believe that man was made originally perfect, and that he fell into sin. Therefore they do not believe that Christ really came to save man from sin. Indeed, they do not believe that Christ was essentially more divine than we are. They do not believe in His literal resurrection, and how could they believe in His literal return? To believe such old-fashioned ideas about Christ would be to believe in miracles, and miracles simply do not happen, according to the scientific view.

Attack on Citadel of Faith

There was only one more step that was needed in order for men to move entirely outside the circle of Christian faith, and that step was inevitable. When men begin to explain the universe in terms of natural laws that inevitably produce evolutionary results, what place is there, finally, for God Himself? The answer was given long years ago by the evolutionist Karl Vogt: "Evolution turns the Creator out of doors." There were many in the early days of the evolutionary theory who were shocked at such a bald statement and who insisted that evolution was simply a different way of describing the activities of God on this earth. But the exclusively scientific approach to all learning, colored by the evolutionary theory, has finally resulted in dethroning God Himself in the minds of multitudes and leaving them, instead, only a hazy impersonal force, or pantheistic spirit, in the place of that personal God.

A widely quoted writer, Walter Lippmann, thus describes what has happened to the faith of men:

"If faith is to flourish, there must be a conception of how the universe is governed to support it.

"It is these supporting conceptions—the unconscious assumption that we are related to God as creatures to a creator, as vassals to a king, as children to a father—that the acids of modernity have eaten away."—*Preface to Morals, p. 56.*

Strange Debates in Religious Press

In recent years very calm and matter-of-fact discussions have been conducted in religious publications as to whether we need to believe in God. If God is not necessary why believe in Him? And most certainly if God is but an impersonal force why pray to Him? This disappearance of God from the thinking of men has long been ground for alarm among more conservative churchmen. For example, the moderator at the Fifth International Congregational Council, in 1930, took as the subject of his address, "The Recovery of Our Sense of God." In that address he declared that "the very existence of God is being challenged and denied." He referred to attacks on the Christian religion in past centuries and described them as "affairs of 'outposts' and 'outworks' compared to the fight that is upon us today. The attack today is not upon the outworks, but upon the citadel itself. It is the existence of God that is being called in question."—*Congregationalist, July 24, 1930.*

Step by step for a century the scientific, rationalist attitude has caused men to break down one after another of the doctrines of the Bible until now they are attacking the citadel itself—the belief in a personal God. And why have they succeeded in these assaults? The answer is evident: The defenders of the faith abandoned the first line of fortifications, the record in Genesis. When Genesis was abandoned the defenders could find no secondary line half so strong. They could only continue to fall back till the citadel was reached.

Import of the Threefold Message

In the setting of these facts let us return to the subject of the threefold message, to discover how timely are the warnings they contain. The first message is this: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and fountains of waters." Rev. 14:7.

Now it is in the setting of the relation of Creator to those created that Bible writers place this most important subject of the judgment. When Paul spoke on Mars' Hill he described the true God as the "God that made the world and all things therein," explaining that "we are the offspring of God." Paul went on from this to draw the lesson. He informed his hearers that this God who made us and to whom we owe obedience as children to a father, has "appointed a day, in the which He will judge the world." (See Acts 17.)

In other words, God's rightful claim on us, according to the Bible, is that He has made us. He is the Creator. Said the revelator: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things and for Thy pleasure they are and were created." Rev. 4:11. Hence, the real force of the doctrine of the final judgment can be felt only by those who believe in creation.

In the light of this how significant is the message of the first angel who announces the judgment day of "Him that made heaven, and earth, and the sea, and the fountains of waters." Here is a call to worship a personal God, the Creator. Is there increasing need of such a message today? The question answers itself.

The second angel follows on with the cry that "Babylon is fallen." Rev. 14:8. Taking the word "Babylon" to signify all of Christendom that has turned from the truth of God in sufficient degree to come under the condemnation of Heaven, we have here an announcement of apostasy and spiritual fall. The Millerites saw the beginnings of such apostasy in their day. Has the second angel's message become less timely? Not when the very citadel of the Christian religion is now under attack.

The third angel's message warns men against receiving the mark of the beast. By the beast we understand the Papacy, as Protestant commentators have done for centuries. By the "mark" we understand that distinguishing evidence of its power to tamper even with the law of God, which it flaunts in the face of Protestants constantly—the placing of Sunday in a formal way in the church calendar as a holy day in place of the seventh-day Sabbath. Viewed positively, the third angel's message is therefore a call to men to keep God's Sabbath.

Timeliness of Sabbath Truth

Is there genuine significance and timeliness to a message that calls men back to the Bible Sabbath, and is it linked to the first two messages? Or is this third message merely a quibbling about days, a return to legalism, as the opponents of the pioneers so vigorously asserted? The answer is to be found in the Sabbath command itself. Why did God set the seventh day apart as holy? We are not left in doubt. It was because "in six days the Lord made heaven and earth, the sea, and all that in them is." (See Ex. 20:8-11.) The language is plain. Here is a command to keep a certain day holy because of a certain great event, the creation of the world.

Now when we examine the language of the first angel's message we find the phrasing strangely like this of the commandment. The Bible ever distinguishes God from all false gods by describing Him as the Creator. Thus the commandment is dealing with the most primary truth concerning God, and thus the Sabbath message ties in with the first angel's message of the judgment hour. When the command opens with the word "remember," it is calling on men not to forget that most central truth of creation and the Creator. This is too evident to admit of debate. And is it timely and very important that men should be called to "remember" the Creator and His creation as it is set forth in the opening chapters of Genesis? Again the question answers itself. The whole sad story of apostasy in the Christian church during the last hundred years provides the answer. Thus the Sabbath message ties in with the message of the fall of Babylon.

A Mark of Allegiance

Seventh-day Adventists today need not revise or reduce in any way the forceful statement of their pioneers as to the threefold message which is at the heart of our preaching. The messages interlock like links in a chain. We call on men to make ready for the judgment, the investigative now going on, and the executive soon to take place at Christ's appearing. We make this call effective by asserting the sovereign power of the Creator, God, to bring all men to account. We call on men to come out of Babylon, and we show how the modern apostasy has struck at the heart of Christianity by surrendering the very idea of creation and thus of the plan of salvation. We call on men to keep God's holy Sabbath, thus seeking to stem apostasy and to provide a rallying point for those who wish to witness before all men their belief in the true God. In a day of widespread apostasy, an apostasy that has inundated all Christendom because the dikes of Genesis were opened, the Sabbath becomes a mark or sign of those who have no part in that apostasy.

Every religious body is torn by dissension between those who wish to hold to old-fashioned orthodox views of God and salvation and those who have capitulated to evolutionary views. But there is a movement in the religious world in these last days that is free from such controversy. Seventh-day Adventists spend one day each week in memory of the great event when the God whom they serve created the heavens and the earth, as Genesis records. We could not therefore be split by the forces of modern apostasy. On the contrary we have as our special mission the calling of men out of the apostasy to stand before God at the hour of His judgment, and we do this in the setting of an appeal to men to "remember" the Sabbath day to keep it holy, the one way that the Bible sets forth for keeping in our memories the great fact of the Creator and His creation. We have a threefold message for the world. Let us arise and proclaim the Sabbath more fully, as the Spirit of prophecy long ago declared that we must.

The Advent Review and Sabbath Herald, Centennial Special, 1844-1944. Oct. 19, 1944, pp. 8-9, 64-66. Used with permission.

"The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people."

E.G. White, Letter 105, 1903.

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

EMPOWERED TO LIGHTEN THE EARTH

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory." *Testimonies for the Church, Vol. 7, p. 140.*

The beginnings of the Seventh-day Adventist publishing work, the important and powerful work of "that other angel," can be traced to that December meeting between Joshua V. Himes and William Miller (see article on Himes). No longer could the simple farmer remain in the background. Himes became one of the greatest publicity agents of his time; the mouthpiece, yes, the amplifier for Miller. The searchlight of publicity was turned squarely upon him, and a new field of endeavor opened up before him. The publishing work was used by God to accomplish this. Like a miracle it opened up the great cities to Miller; and within three years, Miller's name and doctrine became household words.

Miller had felt the need of a medium of communication with the public which would present his views and act as a shield against the abusive attacks of other journals. Joshua V. Himes was used of God to start the first adventist newspaper, *The Signs of the Times*, on March 20, 1840. By the end of the first year the subscription list stood at 1,500. In July, 1841, Josiah Litch became associate editor; and in April, 1842, the paper was changed from a semi-monthly to a weekly publication. In 1841, readers were offered a 20% commission to act as agents for the paper.

The Berean Society was formed in larger cities to establish reading rooms where books and literature on the prophecies were available to the public. A series of books and pamphlets by Miller and others was published and sold or lent for use in these reading rooms. These included *Miller's Lectures,* which were published by Himes in Boston in 1842. It was this latter publication that convinced Joseph Bates and Charles Fitch of the truth of the advent message.

From November 17 to December 17, 1842, the first volume of *The Midnight Cry!* was published in New

continued on page seven

EDITORIAL PROWESS

No man of the present age, perhaps, has done more for the cause of Christianity, in raising a barrier against the desolating flood of infidelity which has well-nigh overwhelmed the church and the world, than WILLIAM MILLER.

The doctrine of the second coming of Christ, and the great objects of his coming, had well-nigh become obliterated from the mind of the community, or, if believed at all, it was feebly, and with faint impressions with respect to its near approach; the great mass of religious teachers were almost perfectly asleep, assuring their people that they had nothing to fear of the coming of the Judge these one thousand years at least, yet. The doctrine of the resurrection was almost obliterated from the pulpit theology of the age. Yes, the great doctrine, on which rests the whole Christian fabric, was well-nigh abandoned to the enemy. How seldom was it heard from the pulpit, that, as truly as the body of Christ was raised from the grave by the power of God, so surely all that are in the graves will come forth; they that have done good, at Christ's coming, to the resurrection of life, and they that have done evil, at the end of the one thousand years, to the resurrection of damnation....

It is a fact which should make a deep impression on the minds of those interested in this cause, and excite them to diligence in the work of circulating these writings, that *it is only where men read*, after having their minds called up to the subject, *that they become confirmed and consistent believers in the doctrine.* But there is but little doubt in the case of one who reads and studies the subject faithfully, but that he will be confirmed in its truth.•

Comments from the preface to Vol. III of *Miller's Works*, printed in Boston, by J.V. Himes in 1842. *Italics supplied.*

SCOFFERS SHALL COME IN THE LAST DAYS

The spirit of lying was "...prevalent, especially among many of the conductors of the public press," Himes said in an editorial in *Signs of the Times*, September 21, 1842, p. 8, regarding those who scoffed at the advent message. His droll method of counteracting the media's gibes was simply to reprint the ludicrous assertions in his *Scoffer's Corner* without comment. The candid, unprejudiced reader could easily discern their falsehood. The press attacked the men, the message, and the believers.

"William Miller is a weak-minded, vain and self-confident old man," published one. "I call him an imposter," charged another. "His believers are becoming insane," reported still another. Himes was labeled an embezzler by men who perceived his motives as selfish. (See Cartoon at right.)

"Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the word of God as unworthy of belief.... Skeptics and scoffers ...divert themselves by holding up to ridicule the solemn declarations of Scriptures concerning Christ and the plan of salvation...." *The Great Controversy*, p. 561.

But, when Christ appears, "The derisive jests have ceased. Lying lips are hushed into silence.... The cry bursts forth from lips so lately scoffing, 'The great day of His wrath is come, and who shall be able to stand?'" Ibid. p. 642.•

Cartoon depicting the Boston Advent Tabernacle ascending while the Devil below, has Joshua Himes in his grips, supposedly for embezzling.

CAMP MEETING

The camp meeting had been used for revival and evangelistic purposes for some time, but not by the Millerites before Himes joined them. At a general conference of advent believers called by Joshua V. Himes in Boston in May, 1842, it was voted to schedule several camp meetings.

The first of these camp meetings at East Kingston, New Hampshire, was directed by Himes. He reported in the Signs of the Times, July 13, 1842, that ten to fifteen thousand attended that camp meeting. Curious visitors and media men swelled the attending throng. Even John Greenleaf Whittier was among those who wrote describing the event. He was evidently impressed with the organization of the meetings and the sincerity of the worshippers.

He wrote, "When I reached the ground, a hymn...was pealing through the dim aisles of the forest.... The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasselled... with the green bows of the somber hemlocks around it. One of them followed the music in an earnest exhortation on the duty of preparing for the great event...and his description of the last day had the ghastly distinctness of Anelli's painting of the End of the World."[1]

He vividly described, "The white circle of tents; the dim wood arches; the upturned, earnest faces; the loud voices of the speakers, burdened with the awful symbolic language of the Bible...."[2]

At the East Kingston camp meeting an offering was taken up to purchase a very large tent capable of holding a much larger number of worshippers under one roof. Himes carried the idea forward to completion with exemplary enthusiasm and fully believed there was no time to lose if Christ was coming about 1843.

The great tent was the largest tent in the country, and perhaps the world. With an 120 foot diameter and a center pole of 55 feet, this tent could seat 4000 comfortably; and 2000 extra could squeeze into the aisles. It would also provide protection from inclement weather. "It was no small task to set up the great tent, and with transportation facilities poor, it was an even greater task to move it from one place to another. This they did eight times over from the twenty-eighth of June to the third of November...."[3]

"Newspapers were astonished at the speed with which it was dismantled, transported by wagon, steamboat, or train, and raised in another town. When it was pitched, people wagered that it wouldn't fill. When meetings began, they were stunned to see it jammed."[4] About one half million people attended the one hundred twenty-five camp meetings held from 1842 through to October of1844.!

Ellen White said this concerning camp meetings, "This method of presenting the truth to the people is by the devising of our God.... Our camp meetings should be so conducted as to accomplish the greatest possible amount of good."[5]

"We have been perplexed to know how to break through the barriers of worldliness and prejudice, and bring before the people the precious truth which means so much to them."[6]

Himes declared, "Our Work is one of unutterable magnitude. It is a mission and an enterprise. . . . It is an alarm, and a CRY, uttered by those who, as watchmen standing upon the walls of the moral world, believe the WORLD'S CRISIS IS COME!"[7]

"The Lord has instructed us that the camp meeting is one of the most important instrumentalities for the accomplishment of this work."[8] —MS

1. & 2.) J. G. Whittier, *The Works of John Greenleaf Whittier*, (Boston: Houghton, Mifflin and Co., 1892), Vol. V, 425, 426, quoted in D.T.Arthur's Doctoral Thesis, *Joshua V. Himes and the Cause of Adventism*, p. 24,25.
3.) Francis D. Nichols, "The Great Newark Camp Meeting—November, 1842," *Review and Herald*, May 18, 1944, p. 5.
4.) C. M. Maxwell, Tell It to the World, Pacific Press Publishing Association, Mt. View CA., p. 21.
5.) Ellen G. White, *Testimonies, Volume 6*, Pacific Press Publishing Association, Mt. View, CA. p. 3.
6.) *Ibid.* pages 31, 32.
7.) *The Midnight Cry*, Nov. 17, 1842, p. 2.
8.) *Testimonies, Volume 6*, pages 31, 32.

ACTION AND ON A LARGE SCALE AND WITHOUT DELAY–

THAT WAS THE SPIRIT OF

Joshua V. Himes

"Do you really believe this doctrine?" The question seemed to reverberate through the dimly lit drawing room as the two men faced each other. The younger of the two, eagerly searching for a cause in which to spend his radical energy and remarkable talents, addressed the elder, an honest farmer and avid Bible student whose lectures on Christ's soon coming were beginning to shake the world.

"I certainly do, or I would not preach it." Miller affirmed.

"Well then," urged Joshua Himes, "what are you doing to spread it throughout the world?"

For eight years Miller had been going mostly to small towns. He had done all he could and had no way to progress any faster in spite of the urgency of his message.

"Well," charged Himes, "If Christ is to come in a few years, as you believe, no time should be lost in giving the church and the world warning in thunder-tones to arouse them to prepare."

"What can an old farmer do?" Miller defended himself and pled, "No one, as yet, seems to enter into the object and spirit of my mission, so as to render me aid. I have been looking for help. I want help."

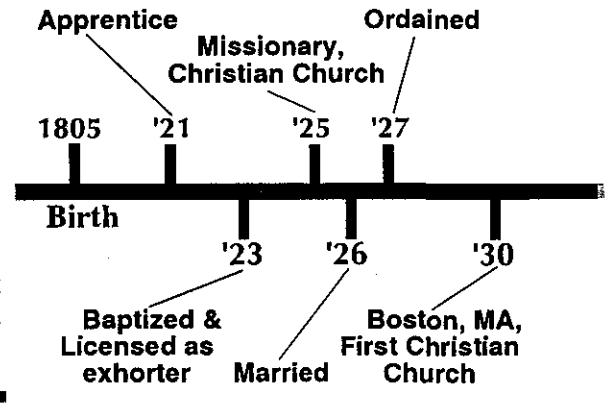
"Then, Father Miller," challenged Himes excitedly, "Prepare for the campaign; for doors shall be opened in every city in the Union, and the warning shall go to the ends of the earth!"

Because of this conversation and his conviction that the advent message was truth, Himes dedicated himself, his family, and all he had upon the altar of God. How this stimulating interview in December of 1839 came about, and the amazing results that followed it, make a fascinating, inspiring story.

Joshua Vaughan Himes was born in Wickford, Rhode Island, on May 19, 1805. His home and early education must have been outstanding so as to produce the dynamic personality, principled character, and talented businessman that he became.

Joshua was to have been educated for the ministry, or so his earnest Episcopalian parents had planned. Instead of this, adverse business dealings forced his father to apprentice him at the age of sixteen to William Knights, a Unitarian cabinetmaker in New Bedford, Massachusetts. This apprenticeship lasted from 1821 to 1825--five long, full years.

At first Joshua attended church with his employer, but could not accept the Unitarian beliefs which negated the teachings of Christ and His disciples. He decided to join the First Christian Church of New Bedford. On February 2, 1823, at just 18 years of age, he was baptized and began preaching. He was licensed as an "exhorter," and continued preaching on the side until 1825 when he completed his apprenticeship.



That same year, the Massachusetts Conference of the Christian Church in New Bedford commissioned Joshua as a self-supporting missionary. Joshua Himes became a minister after all. Whether he made cabinets to support himself is never mentioned.

In November of 1826, Joshua married his sweetheart of New Bedford, Miss Mary Thompson Handy. They were eventually to have a large family of nine boys. Very little is written about Mary except that she supported Joshua in his varied activities and later became a leading member of the Boston Female Antislavery Society. Mary would have been considered a female activist in a time when women, by tradition, were relegated exclusively to caring for the home and family.

In 1828, Himes moved to Plymouth and, in 1829, to Fall River, Massachusetts. In each place he worked, he preached wherever he could get a hearing. His enthusiasm and talent must have caught the attention of some leaders of the Christian Church, for in 1830, at the age of 25, he was moved to the First Christian Church at Boston. This church had gone through poor times and the membership had dwindled to only seven families. Within just two years, Himes had the chapel filled.

"Himes saw Christianity as a guide to reforming the world and entered any cause which seemed to promise success in any degree."[1]

During the first seven years in Boston, youthful, energetic Himes espoused a variety of social reform movements:

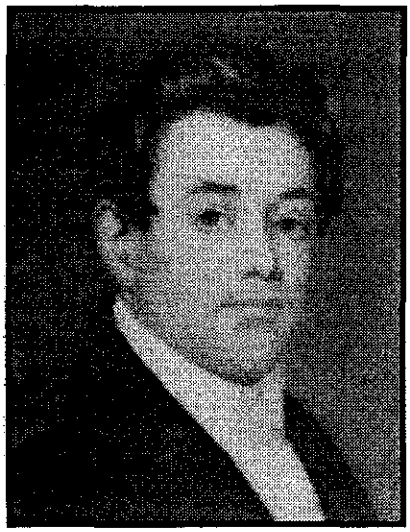
ANTI-SLAVERY: Himes was a good friend and staunch supporter of William Lloyd Garrison. His church donated $14.00 in 1833 to the *Abolitionist*, official organ for the Antislavery Society.

NONRESISTANCE (PACIFIST) SOCIETY: He was once elected director of this radical group which also supported WOMEN'S RIGHTS.

EDUCATION: He supported a boy's trade school, Cherry Farm Hill, where boys could earn and learn at the same time.

TEMPERANCE: Himes served as a traveling lecturer on this subject.

A substantial group of church members became dissatisfied with his pastoral work, considereing him too radical and progressive a pastor. In 1837, they informed Himes that they wished to hire another pastor in his place. Though he sought to avoid this dismissal at first, he finally left



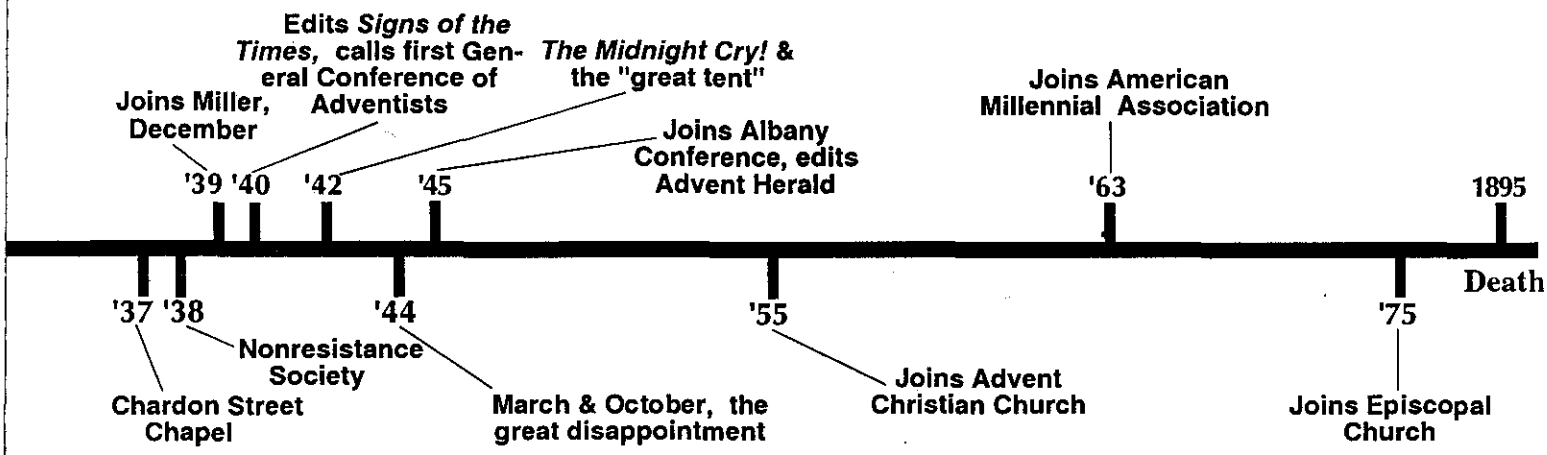
JOSHUA VAUGHAN HIMES

peaceably, taking with him a portion of the church's membership that sympathized with him. They purchased a property on Chardon Street and built a church with a capacity for 500. Soon it was filled and under Himes's leadership, Chardon Street Christian Church became famous as the site of some of the most radical reform conventions of the times.

Himes met Miller in 1839 in Exeter, New Hampshire. He was so impressed with Miller's message that he invited him to speak at the Chardon Street Chapel. "On December 18, 1839, Miller presented his first series in a major city. Interest was so great that meetings were scheduled twice a day, yet hundreds had to be turned away for lack of space."[2]

continued on page six

TIME LINE



Joshua V. Himes *continued from page five*

"Seventh-day Adventists were raised up to carry the work forward to completion."

It was after hearing Miller's lectures at Chardon Street Chapel that the conversation at the beginning of this article took place.

Himes testified that when Mr. Miller had closed his lectures, he could not continue preaching nor believing as he had before. Light on the subject was blazing on his conscience day and night. Himes, "a man of faith and audacity and a born promoter, set out to find openings for Miller to preach."[3]

Besides influencing other pastors of the Christian Church in the large cities to open their doors to Miller's lectures, Himes became the prime mover, often editor and publisher, of a series of powerful religious newspapers and advent sermons and hymnals that were destined to circle the globe. He ingeniously stimulated interest in the advent message by inviting full and free discussion in the first advent newspaper, *The Signs of the Times.*

He organized a number of general conferences on the advent and encouraged the scheduling of camp meetings to prepare people for the advent. The combined effect was so successful that thousands were converted to Christ and joyfully embraced the hope of the advent message. He was often heard remarking enthusiastically that what we do must be done quickly!

"Action, and on a large scale and without delay—that was the spirit of Joshua V. Himes."[4] "Through the distribution of their papers to sailors and by the sending of publications to every English and American mission in the world, [the Millerite] message was preached...to the far corners of the earth."[5] "Himes was the great Napoleon of the press and business manager of the cause. He was the very personification of activity."[6]

Miller declared that, based on the Jewish New Year, he expected Christ's coming somewhere between March, 1843 and March, 1844. But this period came and went, and Jesus did not appear. However, the leaders had been cautious to declare on the printed page, "If we are mistaken in the time, and the world still goes on...we shall have the satisfaction of having done our duty.... Can we ever regret that souls were converted—that the virgins were awakened, and prepared to meet their Lord?"[7]

Himes had cautioned regarding time-setting, "We have no right to be dogmatic respecting it; and we should consider how fallible we are, and how liable we are to be deceived. We should therefore so live that we may be prepared for the earliest appearing of our Lord; and yet also so manage our affairs in connection with the business of life, that we may occupy till He come."[8]

While Miller and Himes were on a journey to encourage the believers, Elder Samuel S. Snow began preaching what he described as "The Midnight Cry," proclaiming that the tarrying time was due to end on the tenth day of the seventh month of the Jewish calendar, or October 22, 1844. "When Miller and Himes returned to the East at the end of summer, they found the Adventist front aflame with the torches of the midnight cry."[9] In late August, Himes accepted the new message, and on October 6, Miller also endorsed it.

October 22, 1844 came and passed, and an even greater disappointment was felt by the believers. The Millerites grouped and regrouped around different ideas. The Albany Conference, or main body of Adventists, believed that Jesus was soon to come, but that they should not try to set a date. They attempted in April of 1845 to form a permanent organization. Himes was among the leaders, along with Miller and Litch, who organized this group. Another group believed that the prophecies and the dates were correct, but that the event was wrong. They studied their Bibles to discern their error and later became the Seventh-day Adventist Church. Others abandoned their hope of the advent as a delusion; and others still continued setting new dates.

The Albany Conference split in 1855 into the American Millennial Association which Himes joined in 1855, and the Advent Christian Church which he joined in 1863. At age 70, in 1875, Himes joined the Episcopal Church where he remained up until his death in 1895. Throughout his long life, he continued watching for the advent.

He told Dr. Kress at the Battle Creek Sanitarium, that "The Seventh-day Adventists were raised up to carry the work forward to completion—in calling the people in all the world to move forward into the eternal land of promise."[10] He mentioned to J. N. Loughborough while traveling on the train in 1894, that "He was thankful he had never opposed the work of Mrs. E. G. White."[11]

If Joshua Vaughan Himes had lived today, perhaps he would ask the same questions of each Seventh-day Adventist today that he asked of Father Miller, "Do you really believe this doctrine? Well then, what are you doing to spread it throughout the world?"• —MS

1.) *Joshua V. Himes and the Cause of Adventism*, Arthur, D.T., Doctoral Thesis, University of Chicago, Department of History, 1961, p. 18.
2.) *Tell It To The World, Story of Seventh-day Adventists*, by C.M. Maxwell, Pacific Press Pub., Mountain View, CA. 1977, p. 16.
3.) "Joshua V. Himes", *SDA Encyclopedia*, Review & Herald Publishing Association, 1974, p. 893.
4.) "Millerism Begins Its Rapid Expansion," *Review & Herald* article by F.D.Nichols, Apr.6, 1944, p. 5.
5.) "Joshua V. Himes", *SDA Encyclopedia*, Review & Herald Publishing Association, 1974, p. 893.
6.) "Origin of the Adventist Publishing Work," Everett Dick, *Review & Herald*, Dec. 10, 1931, p. 8.
7.) *Signs of the Times*, August 3, 1842, p. 141.
8.) *Signs of the Times*, April 12, 1843. p. 44.
9.) *Origin and History of SDA*, by Arthur W. Spalding, Review & Herald Publishing, 1961, p. 94.
10.) *& 11) Review and Herald*, April 7, 1949, p. 6.

emPOWERED TO LIGHTEN THE EARTH

continued from page one

York. Twenty-six editions of ten thousand copies each were published daily and hawked on the streets by newsboys or distributed otherwise. Simultaneously, a series of lectures was offered. On completion of the first volume, the second volume was published as a weekly. Shortly after the disappointment, in October of 1844, the name was changed to *The Morning Watch!*.

Many newspapers which lasted only a few weeks or months were printed to publicize the meetings. Among those that endured longer were *The Voice of Truth* in Rochester, *The Western Midnight Cry!* in Cincinnati, *Trumpet of Alarm* in Philadelphia, and the *Voice of Elijah* in Montreal.

By October 22, 1844, eight million copies of *The Midnight Cry!, Signs of the Times*, and other published works, including advent hymn books and the 1843 chart, had been scattered to the ends of the earth.

From these flourishing roots which began with such a vision as Joshua Himes had, a new work sprang up, directed and nurtured by God. To the Seventh-day Adventist group came the message through Ellen White:

"At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'" *The Publishing Ministry* p.15,16.

The Present Truth was launched in June, 1849, with the publication of a thousand copies of the first issue. Joseph Bates, published a 72-page pamphlet in 1849 entitled, *A Seal of the Living God.* In November, 1850, *The Present Truth* was enlarged, and the name changed to the *Advent Review and Sabbath Herald* and printed in Paris, Maine. Under the guidance and protection of God, this paper has continued to this day as the general paper of the Seventh-day Adventist Church and now is named the *Adventist Review.*

"The publications sent forth from our printing houses are to prepare a people to meet God." *Testimonies for the Church, Vol. 7,* p.139.

"We are not only to publish the theory of the truth, but to present a practical illustration of it in character and life. Our publishing institutions are to stand before the world as an embodiment of Christian principles." *Ibid.*, p. 142.

The commission to publicize the soon-coming of the King of Kings and Lord of Lords—to warn the world of the close of probation and complete "the proclamation of the sealing message"—falls on the remnant described in prophecy as they "that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

Results from surveys made in various large cities together with the recent experience of giving away multiplied thousands of copies of *The Great Controversy,* reprinted under various names, indicate that in the larger cities of the United States, knowledge of the Seventh-day Adventist message is limited.

It is time again for God to raise up many like Joshua Himes, to revitalize the church presses, and to empower multiplied thousands of "desktop" publishers who will scatter the printed page with the word that the sealing time, and the sealing message of the Seventh-day Sabbath is soon to end with the glorious return of our Lord and Saviour.

From an understanding of the beginnings and importance of the publishing work, may inspiration and insight be gained that will motivate God's remnant church with greater desire to warn the world of the close of probation and the soon coming of Christ in great glory. At the close of probation the opportunity to know and love God will cease because of the maturation of rebellion in all who do not believe His Word and who reject the love of God.

"Thou must prophesy again before many peoples, and nations, and tongues, and kings." Revelation 10:11.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Revelation 1:7.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Revelation 22:12.• —RF

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor

Vol. VII.—No. 15 New-York, Friday, October 11, 1844 Whole No. 146

Dear Brethren and Sisters:—We find that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the 10th day of the seventh month, must usher in the glorious appearing of the great God and our Saviour Jesus Christ. We therefore find our work is now finished and that all we have to do, is to go out to meet the Bridegroom, and to trim our lamps accordingly. In looking back upon our past labors, we can see the workings of God's providence. At first the message of the coming Saviour was given, and its evidence presented in all kindness and love. The effect was, by the blessing of God, efficacious in the conversion of many souls. But then men arose on every hand, to overthrow the truth, it became necessary to fight the battles of the Lord, and to finish the controversies of Zion. We seemed, then to be moved to enter the arena of debate, and contended earnestly for the faith once delivered to the saints. But now we find that our controversies are all over—that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God, that we may be accepted at His coming....

We have been slow of heart to believe all that Moses and the prophets have spoken, and all our labors and toils appear to us as nothing; and that at best we have been but unprofitable servants. We can therefore only offer the prayer of the publican,—God be merciful to us sinners.

We feel that we are now making our last appeal; that we are addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off.—Your blood be upon your own heads. We ask forgiveness of God and all men, for every thing in which we may have been inconsistent with His honor and glory; and we desire to lay ourselves upon His altar. Here we lay our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influence of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting Kingdom, is the prayer of your unworthy servant. —J.V.Himes.

The above was written in Boston, with the expectation that this would be the last paper. I heartily join in the prayer and confession expressed by Bro. H.

—N.SOUTHARD.

[Masthead is similar to that on actual *Midnight Cry!*.]

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